

REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 21st February 1914.

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PART I OF WEEKLY REPORT.

List of Vernacular Newspapers and Periodicals.

[Corrected up to the 1st December 1913.]

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Assamese.</i>					
1	"Bunhi" (P) ...	Calcutta ...	Monthly	Lakshmi Nath Biz Borua, Hindu, Brahmin; age about 45 years.	700
2	"Kabita-Lata" (P) ...	Do. ...	Quarterly	Nilkantha Barua, Brahmin	400
<i>Bengali.</i>					
3	"Aitihāsik Chitra" (P) ...	Calcutta ...	Monthly	Nikil Nath Ray, Hindu, Brahmin; age 48 years.	500 to 800
4	"Alaukik Rahasya" (P) ...	Do. ...	Do.	Kshirod Prasad Vidyabinode	700
5	"Alochana" (P) ...	Howrah ...	Do.	Jogendra Nath Chatterji, Hindu, Brahmin; age 47 years.	500
6	"Ananda Sangit Patrika" (P) ...	Calcutta ...	Do.	A. Chaudhuri Pratibha Devi, Hindu, Brahmin; age 46 years.	...
7	"Archana" (P) ...	Do. ...	Do.	Keshab Chandra Gupta	800
8	"Arghya" (P) ...	Do. ...	Do.	Amulya Charan Sen, Hindu, Tambuli; age 36 years.	700
9	"Aryya Gourab" (P) ...	Kishoreganj ...	Do.	Bhairab Chandra Chaudhuri, Hindu, Brahmin; age 48 years.	1,000
10	"Aryya Kayastha Patrika" (P) ...	Calcutta ...	Do.	Kali Prasanna Sarkar, Hindu, Kayastha; age 72 years.	500
11	"Aryya Kayastha Pratibha" (P) ...	Do. ...	Do.	Ditto ditto ditto	500
12	"Aryyabartta" (P) ...	Do. ...	Do.	Hemendra Prasad Ghosh	1,000
13	"Atithi" (P) ...	Do. ...	Do.	Bhabataran Das; age 23 years	200
14	"Avasar" (P) ...	Do. ...	Do.	Surendra Chandra Dutta, Hindu, Tanti; age 23 years.	1,600
15	"Ayurveda Bikas" (P) ...	Dacca ...	Do.	Sudhansu Bhushan Sen	...
16	"Ayurveda Hitaishini" (P) ...	Do. ...	Do.	Nalini Kanta Das Gupta	500
17	"Ayurveda Patrika" (P) ...	Calcutta ...	Do.	Kaviraj Dinanath Kaviratna Sastri	...
18	"Ayurveda Prachar" (P) ...	Nadia ...	Do.	Kaviraj J. K. Ray, Hindu, Brahmin; age 37 years.	5,000
19	"Baisya Barujibi Patrika" (P) ...	Jessore ...	Do.	Prasanna Gopal Roy, Hindu, Barui; age 53 years.	500
20	"Baishnava Samaj" (P) ...	Calcutta ...	Bi-monthly	Surendra Mohan Adhikary	500
21	"Baisya Patrika" (P) ...	Jessore ...	Monthly	Prasanna Gopal Roy	...
22	"Balak" (P) ...	Calcutta ...	Do.	J. M. B. Duncan	9,800
23	"Balyasram" (P) ...	Do. ...	Do.	Taraprasanna Ghosh Bidyabenode, Hindu; age about 36 years.	200
24	"Bamabodhini Patrika" (P) ...	Do. ...	Do.	Sukumar Dutt	700
25	"Bandana" (P) ...	Baidyabati ...	Do.	...	...
26	"Pangabandhu" (P) ...	Dacca ...	Do.	Ishan Chandra Sen, Brahmo; age 55 years.	150
27	"Bangadarsan" (P) ...	Calcutta ...	Do.	Sailes Chandra Mazumdar, Hindu, Brahmin; age 42 years.	900
28	"Bangaratna" (N) ...	Krishnagar ...	Weekly	Kanai Lal Das, Hindu, Karmakar; age 28 years.	1,500
29	"Bangavasi" (N) ...	Calcutta ...	Do.	Behary Lal Sarkar, Hindu, Kayastha; age 56 years.	15,000
30	"Bangiya Baisya Suhrid" (P) ...	Murshidabad ...	Monthly	Pravas Chandra Dutt Gupta, Hindu, Tamuli; age 35 years.	480
31	"Bankura Darpan" (N) ...	Bankura ...	Weekly	Rama Nath Mukherji; age 52 years...	453
32	"Pani" (P) ...	Calcutta ...	Monthly	Amulya Charan Ghosh; age 35 years	800
33	"Barisal Hitaishi" (N) ...	Barisal ...	Weekly	Durga Mohan Sen, Hindu, Baidya; age 25 years.	625
34	"Basumati" (N) ...	Calcutta ...	Do.	Sasi Bhushan Mukherji and Haripada Adhikary; age 41 years.	19,000
35	"Bhakti" (P) ...	Howrah ...	Monthly	Dines Chandra Bhattacharya, Hindu, Brahmin; age 28 years	550
36	"Bharati" (P) ...	Calcutta ...	Do.	Srimati Swarna Kumari Devi	12,000
37	"Bharat Chitra" (N) ...	Do. ...	Weekly	Pran Krishna Pyne	800
38	"Bharat Mahila" (P) ...	Dacca ...	Monthly	Srimati Saraju Bala Dutt, Brahmo; age 31 years.	450
39	"Bhisak Darpan" (P) ...	Calcutta ...	Do.	Rai Saheb Giris Chandra Bagchi	250
40	"Bharatbarsha" (P) ...	Do. ...	Do.	Amulya Charan Vidyabhushan and Jaladhar Sen.	1,000
41	"Bijnan" (P) ...	Do. ...	Do.	Dr. Amrita Lal Sarkar	300
42	"Birbhum Varta" (N) ...	Suri ...	Weekly	Devendra Nath Chakravarty, Hindu, Brahmin; age 39 years.	960
43	"Birbhum Hitaishi" (N) ...	Bolpur ...	Do.	Divakara Banerji, Hindu, Brahmin; age 43 years.	325
44	"Birbhumi" (P) ...	Calcutta ...	Monthly	Kulada Prasad Mullick, Hindu, Brahmin; age 32 years.	1,500
45	"Birbhum Vasi" (N) ...	Rampur Hat ...	Weekly	Nilratan Mukherji, Hindu, Brahmin; age 45 years.	600

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
46	"Brahman" (P) ...	Bagerhat ...	Monthly	Nitya Gopal Chakravarty, Hindu, Brahmin; age 46 years.	150
47	"Brahman Samaj" (P) ...	Calcutta ...	Do.	Pandit Basanta Kumar Tarkanidhi ...	1,000
48	"Brahma Vadi" (P) ...	Barisal ..	Do.	Monomohan Chakravarty, Brahmo; age 52 years.	625
49	"Brahma Vidya" (P) ...	Calcutta ...	Do.	Rai Purna Dev Narayan Singh Bahadur and Hirendra Nath Dutta.	800
50	"Bratya" (P) ..	Jayanagar	Do.	Raicharan Soddar, Hindu, Bratya Kshatriya, Poda; age 36 years.	About 500
51	"Burdwan Sanjivani" (N) ...	Burdwan ...	Weekly	Prabodhananda Sarkar, Hindu, Kayastha; age 31 years.	1,000
52	"Byabasa O Banijya" (P) ...	Calcutta ...	Monthly	Sachindra Prosad Basu ...	.....
53	"Byabasayi" (P) ...	Do. ..	Do.	Haripada Banerji ...	.....
54	"Chabbis Pargana Vartavaha" (N)	Bhawanipur	Weekly	Hem Chandra Nag, Kayastha; age 30 years.	500 to 700
55	"Charu Mihir" (N) ...	Mymensingh	Do.	Vaikantha Nath Sen, Hindu, Kayastha; age 42 years.	800
56	"Chhatra Sakha" (P) ..	Dacca ...	Monthly	.....	500
57	"Chhatra Suhrid" (P) ...	Do. ...	Do.	.....	400
58	"Chikitsa Prakas" (P) ...	Nadia ...	Do.	Dr. Hirendra Nath Halder, Hindu, Brahmin.	1,000
59	"Chikitsa Sammilani" (P) ...	Calcutta ...	Do.	Kaviraj Paresch Nath Sarma, Hindu, Brahmin, and Kaviraj Girija Bhusan Ray, Vaidya.	500
60	"Chikitsa Tatva Vijnan" (P)	Do. ...	Do.	Binode Lal Das Gupta, Vaidya; age 38 years.	300
61	"Chinsurah Vartavaha" (N)	Chinsura ...	Weekly	Dina Nath Mukherji ...	1,000
62	"Dainik Chandrika" (N) ...	Calcutta ...	Daily, except on Thursdays.	Haridas Dutta, Hindu, Kayastha; age 42 years.	2,000
63	"Dacca Prakas" (N) ...	Dacca ...	Weekly	Mukunda Vihari Chakravarty, Hindu, Brahmin; age 41 years.	600
64	"Darsak" (N) ...	Calcutta ...	Do.	.....	.....
65	"Devalya" (P) ...	Do. ...	Monthly	Girija Sankar Rai Chowdhuri, M.A.	800
66	"Dharma-o-Karma" (P) ...	Do. ...	Quarterly	Sarat Chandra Chowdhuri, Hindu Brahmin.	1,000 to 1,200
67	"Dharma Tatva" (P) ...	Do. ...	Fortnightly	Vaikuntha Nath Ghosh, Brahmo	300
68	"Dharma Pracharak" (P) ...	Do. ...	Monthly	Nrisingha Ram Mukherji, Hindu, Brahmin; age 50 years.	2,000
69	"Diamond Harbour Hitaishi" (N)	Diamond Harbour	Weekly	.....	.....
70	"Dhruba" (P) ...	Do.	Monthly	Birendra Nath Ghosh, Hindu, Kayastha; age 36 years.	800
71	"Education Gazette" (N) ...	Chinsurah	Weekly	Mukundadeo Mukherji, M.A., B.L., Brahmin; age 56 years.	1,500
72	"Faridpur Hitaishini" (N) ...	Faridpur	Fortnightly	Raj Mohan Majumdar, Hindu, Vaidya; age about 76 years.	300
73	"Galpa Lahari" (P) ...	Calcutta	Monthly	Jnanendra Nath Basu, Hindu, Kayastha; age 35 years.	600
74	"Gandha-Vanik-Hitaishi" (P)	Do.	Do.	Ashutosh Kundu, Hindu, Mudi by caste; age 28 years.	1,000
75	"Gaud-duta" (N) ...	Malda ...	Weekly	Krishna Chandra Agarwallah ...	400
76	"Grihastha" (P) ...	Calcutta ...	Monthly	Sarat Chandra Dev ...	500
77	"Hablul-Matin" (N) ...	Do. ...	Daily	Saiyid Jelaluddin, Muhammadan; age 61 years.	500
78	"Hakim" (P) ...	Do. ...	Monthly	Masihar Rahman, Muhammadan; age 30 years.	500
79	"Haridas or Sri (auranga Sevaka." (P)	Murshidabad	Do.	Lalit Mohan Banerji, Hindu, Brahmin; age 55 years.	280
80	"Hindusthana" (N) ...	Calcutta ...	Weekly	Haridas Datta, Hindu, Kayastha; age 42 years.	900
81	"Hindu Ranjika" (N) ...	Rajshahi ..	Do.	Kachimuddin Sarkar, Muhammadan; age 40 years.	290
82	"Hindu Sakha" (P) ...	Hooghly ...	Monthly	Raj Kumar Kavyathirtha, Hindu, Brahmin.	500
83	"Hitavadi" (N) ...	Calcutta ..	Weekly	Manindranath Basu, Hindu, Kayastha; age 43 years, and 3 others.	28,000
84	"Hitvarta" (N) ...	Chittagong	Do.	Birendra Lal Das Gupta, Hindu, Vaidya.	600
85	"Homeopathy-Chikitsa Petra" (P)	Calcutta ...	Monthly	Dr. B. M. Dass, Christian; age 48 years.	450
86	"Homeopathi-Prachar" (P)	Do. ...	Do.	Probodh Chandra Banerji, Hindu, Brahmin; age 40 years.	1,000
87	"Islam-Abha" (P) ...	Dacca ...	Do.	Sheik Abdul Majid ..	1,000
88	"Islam-Rabi" (N) ..	Mymensingh	Weekly	Maulvi Naziruddin Ahmad, Muslim; age about 33 years.	700
89	"Jagat-Jyoti" (P) ...	Calcutta ...	Monthly	Jnanatana Kaviraj, Buddhist; age 56 years.	700
90	"Jagaran" (N) ...	Bagerhat ...	Weekly	Amarendra Nath Basu, Hindu, Kayastha.	About 200

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	<i>Bengali—continued.</i>				
160	91 "Jahannabi" (P) ...	Calcutta ...	Monthly	Sudhakrishta Bagchi, Hindu, Brahmin; age 28 years.	1,400
1,000	92 "Janmabhumi" (P) ...	Do ...	Do.	Jatindranath Dutta, Hindu, Kayastha; age 30 years.	300
625	93 "Jasohar" (N) ...	Jessore ...	Weekly	Ananda Mohan Chaudhuri, Hindu, Kayastha.	600
800	94 "Jubak" (P) ...	Santipur ...	Monthly	Jnananda Pramanik, Brahmo; age 38 years.	100
about 500	95 "Jugi-Sammilani" (P) ...	Comilla ...	Do.	Radha Govinda Nath, Hindu, Jugi ...	1,500
1,000	96 "Jyoti" (N) ...	Chittagong	Weekly	Kali Shankar Chakravarty, Brahmin; age 46 years.	2,000
00 to 700	97 "Kahini" (P) ...	Calcutta ...	Monthly	Amulya Charan Sen, Tanti, age 36 years.	500
800	98 "Kajer Loke" (P) ...	Do. ...	Do.	Saroda Prasad Chatterji, Brahmin; age 46 years.	350
500	99 "Kalyani" (N) ...	Magura ...	Weekly	Wisweswar Mukherji, Brahmin; age 48 years.	500
400	100 "Kanika" (P) ...	Murshidabad	Monthly	Umesh Chandra Bhattacharya, Hindu, Brahmin; age 37 years.	125
1,000	101 "Karmakar Bandhu" (P) ...	Calcutta ...	Do.	Banamali Seth, Hindu, Swarnakar; age 42 years.	500
500	102 "Kasipur-Nibasi" (N) ...	Barisal ...	Weekly	Pratap Chandra Mukherji, Hindu, Brahmin; age 68 years.	500
300	103 "Kayas'ha Patrika" (P) ...	Calcutta ...	Monthly	Madhu Sudan Roy Bisharad, Hindu, Kayastha; age 65 years.	750
1,000	104 "Khulnavasi" (N) ...	Khulna ...	Weekly	Jatindra Nath Basu and others, Hindu, Kayastha; age 37 years.	500
2,000	105 "Kohinoor" (P) ...	Calcutta ...	Monthly	Muhammad Rusun Ali Choudhuri ...	700
600	106 "Krishak" (P) ...	Do. ...	Do.	Nikunja Behari Dutt ...	1,000
000	107 "Krishi-Sampad" (P) ...	Dacca ...	Do.	Nishi Kanta Ghosh, Hindu, Kayastha; age 33 years.	600
800	108 "Kushadaha" (P) ...	Calcutta ...	Do.	Jagindra Nath Kundu, Hindu, Brahmo; age 35 years.	500
0 to 1,200	109 "Mahajan Bandhu" (P) ...	Do. ...	Do.	Raj Krishna Pal, Hindu, Tambuli; age 43 years.	400
300	110 "Mahila" (P) ...	Do. ...	Do.	Rev. Braja Gopal Neogi, Brahmo; age 58 years.	200
2,000	111 "Mahisya-Mohila" (P) ...	Do. ...	Do.	Narendra Nath Das, Hindu, Kaivarta	1,000
000	112 "Mahisya Samaj" (P) ...	Do. ...	Do.	Haripada Halder, Hindu, Kaivarta; age 80 years.	200
800	113 "Mahisya-Surbid" (P) ...	Diamond Harbour	Do.	Kaliprasanna Chakravarty, Hindu, Brahmin.	350
1,500	114 "Malda Samachar" (N) ...	Malda ...	Weekly	Subodh Chandra Dutt and others, Hindu, Kayastha; age 38 years.	1,100
300	115 "Manasi" (P) ...	Calcutta ...	Monthly	Bagala Charan Ghosh, Hindu, Kayastha; age 41 years.	1,000
600	116 "Manbhum" (N) ...	Purulia ...	Weekly	Umesh Chandra Das Gupta Hindu, Brahmin; age about 55 years.	About 500
1,000	117 "Mandarmala" (P) ...	Calcutta ...	Monthly	Devdas Karan, Hindu, Sadgope; age 45 years.	400
400	118 "Medini Bandhab" (N) ...	Midnapore	Weekly	Manmatha Nath Nag, Hindu, Kayastha; age 36 years.	600
500	119 "Midnapore Hitaishi" (N) ...	Ditto ...	Do.	Shaikh Abdur Rahim and Mozummul Haque.	200
500	120 "Moslem Hitaishi" (N) ...	Calcutta ...	Do.	Muhammad Akram Khan, Musalman; age 37 years; and Maulvi Akbar Khan.	6,300
280	121 "Muhammadi" (N) ...	Do. ...	Do.	Hem Chandra Sarkar, Brahmo; age 38 years.	About 1,400
900	122 "Mukul" (P) ...	Do. ...	Monthly	Banwari Lal Goswami, Hindu, Brahmin; age 48 years.	1,000
290	123 "Murshidabad Hitaishi" (N) ...	Saidabad	Weekly	Aditya Kumar Chowdhuri, Namasudra; age 35 years.	200
500	124 "Namasudra Suhrid" (P) ...	Faridpur	Monthly	Ashtosh Das Gupta Mahallanabis, Hindu, Baidya; age 40 years.	600
28,000	125 "Nandini" (P) ...	Howrah ...	Do.	Amarendra Nath Dutta, Hindu, Kayastha; age 39 years.	150
600	126 "Natya Mandir" (P) ...	Calcutta ..	Do.	Narayan Chandra Sen, Subarnabanik; age 31 years.	500
450	127 "Natya Patrika" (P) ...	Do. ...	Do.	Harendra Kishore Roy, Hindu, Kayastha; age 23 years.	100
1,000	128 "Navya Banga" (N) ...	Chandpur	Weekly	Panchcowri Banerji and Birendra Chandra Ghosh.	500
1,000	129 "Nayak" (N) ...	Calcutta ...	Daily	Rev. Lal Behari Saha, Christian; age 54 years.	2,300
700	130 "Nava Jivani" (P) ...	Do. ...	Monthly	Devi Prasanna Ray Chowdhuri, Hindu, Brahmin; age 60 years.	200 to 300
800	131 "Navya Bharat" (P) ...	Do. ...	Do.	Madu Sudan Jana, Brahmo; age 44 years.	1,000 to 1,500
	132 "Nihar" (N) ...	Contai ...	Weekly		500

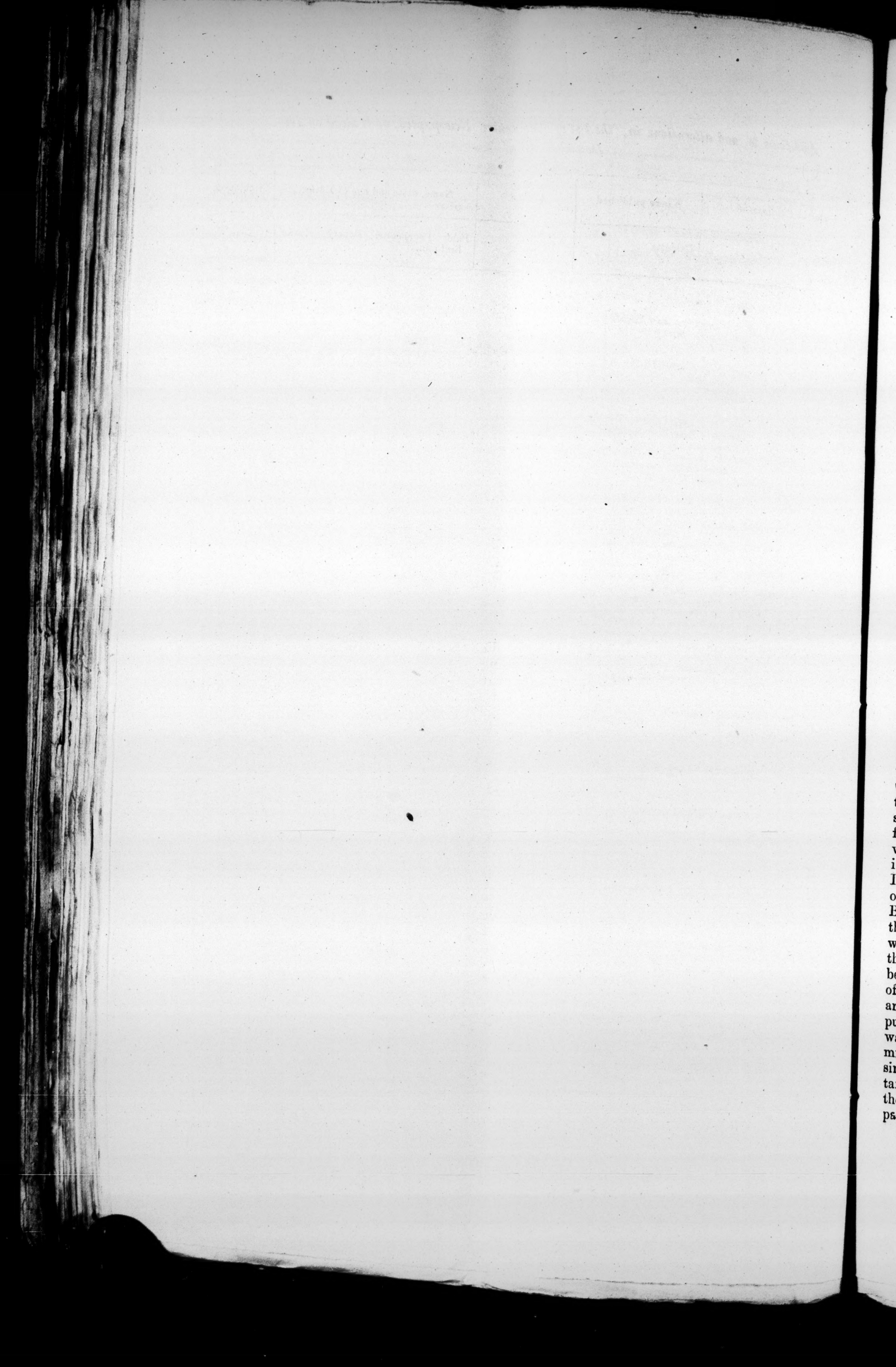
No.	Name of publication.	Where published.	Edition.	Name, cast and age of Editor.	Circulation
<i>Bengali—continued.</i>					
133	"Noakhali Sammilani" (N)	Noakhali Town	Weekly	Rajendra Lal Ghosh, Hindu, Kayastha; age 26 years.	29
134	"Pabna Hitaishi" (N)	Pabna	Do.	Basanta Kumar Vidyabinode hatta-charyya, Hindu, Brahmin; age 30 years.	65
135	"Pallichitra" (P)	Bagerhat	Monthly	Ashu Tosh Bore, Hindu, Kayastha; age 35 years.	About 50
136	"Palli Prasun" (P)	Joynagore, 24-Parganas distr. ct.	Do.	Keshab Chandra Bose, Hindu, Kayastha; age 32 years.	60
137	"Pallivasi" (N)	Kalna	Weekly	Sasi Bhushan Banerji, Hindu, Brahmin; age 48 years.	30
138	"Pallivarta" (N)	Bongong	Do.	Charu Chandra Roy, Hindu, Kayastha; age 42 years.	60
139	"Pantha" (P)	Calcutta	Monthly	Rajendra Lal Mukherji	80
140	"Patake" (P)	Do.	Do.	Hari Charan Das	600
141	"Paricharak" (N)	Do.	Bi-weekly	Kailas Chandra Sarkar; age 38 years	400
142	"Prachar" (P)	Jaynagar	Monthly	Rev. G. C. Dutt, Christian; age 46 years.	1,400
143	"Praja Bandhu" (N)	Tippera	Fortnightly	Purna Chandra Chakravarti, Kaivarta Brahmin; age 34 years; and others.	200
144	"Prajapati" (P)	Calcutta	Monthly	Jnanendra Nath Kumar	750
145	"Prabhat" (P)	Do.	Do.	Devendra Nath Mitra	200
146	"Prabhakar" (P)	Do.	Do.	Mohammad Aiyub Khan	500
147	"Prakriti" (P)	Do.	Do.	Devendra Nath Sen	1,000
148	"Prantavasi" (N)	Netrokona	Weekly		
149	"Prasun" (N)	Katwa	Do.	Banku Behari Ghosh, Goals; age 42 years.	648
150	"Pratiker" (N)	Berhampore	Do.	Kamakshya Prasad Ganguly, Hindu, Brahmin; age 56 years.	500
151	"Prativa" (P)	Dacca	Monthly	Dhirendra Nath Ganguly	750
152	"Prabasi" (P)	Calcutta	Do.	Ashutosh Mukherji	500
153	"Pravasi" (P)	Do.	Do.	Ramananda Chatterji, M.A.	5,000
154	"Priti" (P)	Do.	Do.	Pransaukar Sen, M.A.	300
155	"Puja" (P)	Do.	Do.	Kshirode Behari Chowdhury, B.A.	250
156	"Puspodyan" (P)	Do.	Do.	Jnanendra Nath Bose	200
157	"Purulia Darpan" (N)	Purulia	Weekly	Amulya Ratan Chatterji; age 41 years	About 700
158	"Rahasya Prakash" (P)	Calcutta	Monthly	Purna Chandra De, Subarnabanik; age 32 years.	300
159	"Rangpur Darpan" (N)	Rangpur	Weekly	Sarat Chandra Majumdar, Hindu, Brahmin; age 46 years.	400
160	"Rangpur Sahitya Parisad Patrika" (P)	Rangpur	Quarterly	Panchanan Sarkar, M.A., B.L.	500
161	"Ratnakar" (N)	Asansol	Weekly		200
162	"Sadhak" (P)	Nadia	Monthly	Satis Chandra Viswas, Hindu, Kaivarta; age 32 years.	200
163	"Sahitya" (P)	Calcutta	Do.	Suresh Chandra Samajpati	1,500
164	"Sahitya Parisad Patrika" (P)	Do.	Quarterly	Mahamahopadhyaya Satis Chandra Vidyabhusan.	1,800
165	"Sahitya Sanghita" (P)	Do.	Monthly	Shyama Charan Kaviratna	500
166	"Sahitya Samvad" (P)	Howrah	Do.	Pramatho Nath Sanyal, Hindu, Brahmin; age 33 years.	1,000
167	"Samaj" (P)	Calcutta	Do.	Radha Govinda Nath	700
168	"Samaj Bandhu" (P)	Do.	Do.	Adhar Chandra Das	450
169	"Samaj Chitra" (P)	Dacca	Do.	Satis Chandra Roy	700
170	"Samay" (N)	Calcutta	Weekly	Jnanendra Nath Das	200
171	"Sammilan" (P)	Do.	Quarterly	Kunja Behari Das	300
172	"Sammilani" (N)	Do.	Fortnightly	Kali Mohan Bose, Brahmo, age about 40 years	450
173	"Sammilani" (P)	Do.	Monthly	Bijoy Krishore Acharya, B.A., LL.B., Christian; age 45 years.	300
174	"Sandes" (P)	Do.	Do.	Upendra Kishore Roy Chowdhury, Brahmo; age 45 years.	6,000
175	"Sanjivani" (N)	Do.	Weekly	Sivanath Sastri, M.A., and others	400
176	"Sansodhini" (N)	Chittagong	Do.	Kasi Chandra Das Gupta, Brahmo; age 60 years	200
177	"Santi" (P)	Do.	Monthly	Atul Chandra Roy Chowdhury, Hindu, Kayastha; age 35 years.	500
178	"Saji" (P)	Calcutta	Do.	Nikhil Nath Roy	400
179	"Saswati" (P)	Do.	Do.	Sarat Chandra Dev	400
180	"Sansar Suhrid" (P)	Belgachia	Do.	Sarat Chandra Dev Kavikoumadi, Hindu, Kayastha; age 48 years.	400
181	"Sachchashi Suhrid" (P)	Calcutta	Do.	Rajani Kanta Guha, Brahmo; age 43 years.	200
182	"Sebak" (P)	Dacca	Do.	Rev. W. Carey; age 56 years	1,300
183	"Senapati" (P)	Calcutta	Do.	Baradakanta Majumdar, Hindu, Kayastha; age 38 years.	200
184	"Sisu" (P)	Do.	Do.	Kedar Nath Majumdar	125
185	"Sourava"	Mymensingh	Do.	Atul Chandra Sen, M.A., B.L.	1,000
186	"Siksha" (P)	Calcutta	Do.	Rev. W. Carey; age 56 years	
187	"Sikshak" (P)	Barisal	Do.	Maulvi Moslemuddin Khan Chowdhury; age 35 years.	
188	"Siksha Prachar" (P)	Mymensingh	Do.		

Circulation	No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
		<i>Bengali—concluded.</i>				
230	189	"Siksha Samachar" (N) ...	Dacca ...	Weekly ...	Abinas Chandra Gupta, M.A., B.L., Vaidya; age 36 years.	1,500
55	190	"Silpa-o-Sahitya" (P) ...	Calcutta ...	Monthly ...	Manmatha Nath Chakravarti ...	500
	191	"Snehamayi" (P) ...	Dacca ...	Do. ...	Rev. A. L. Sarkar ...	800
	192	"Sopan" (P) ...	Do. ...	Do. ...	Hemendra Nath Datta, Brahmo; age 36 years.	250
About 500	193	"Sri Sri Vaishnava Sangini" (P) ...	Calcutta ...	Do. ...	Madhusudan Das Adhikari, Vaishnav; age 30 years.	750
50	194	"Sri Sri Vishnu Priya-o-Ananda Bazar Patrika" (N) ...	Do. ...	Weekly ...	Rasik Mohan Chakravarti Brahmin; age 41 years.	1,700
300	195	"Subarna-banik" (N) ...	Do. ...	Do. ...	Kiran Gopal Sinha, Hindu, Subarna-banik; age 29 years.	1,000
500	196	"Suhrid" (N) ...	Bakarganj ...	Do. ...	Rama Charan Pal, Hindu, Kayastha	150
800	197	"Sumati" (P) ...	Dacca ...	Monthly ...	Purna Chandra Ghosh, Kayastha; age 40 years.	500
500	198	"Suhrid" (P) ...	Calcutta ...	Do. ...	Jotindra Mohan Gupta, B.L., Hindu, Baidya; age 36 years.	300
400	199	"Suprabhat" (P) ...	Do. ...	Do. ...	Sm. Kumudini Mittra ...	900
1,400	200	"Suraj" (N) ...	Pabna ...	Weekly ...	Kishori Mohan Roy, Hindu, Kayastha; age 38 years.	500
200	201	"Suhrit" (P) ...	Calcutta ...	Monthly ...	Hari Pada Das, B.A., Brahmo; age 28 years.	300
750	202	"Sudhi" (P) ...	Howrah ...	Do. ...	Kalabaran Ghosh, Hindu, Kayastha; age 23 years.	500
200	203	"Suravi" (P) ...	Contai ...	Do. ...	Baranashi Banerji, Hindu, Brahmin; age 45 years.	250
1,000	204	"Swarnakar Bandhav" (P) ...	Calcutta ...	Do. ...	Nagendra Nath Shee, M.A., Goldsmith by caste; age 40 years.	500
640	205	"Swastha Samachar" (P) ...	Do. ...	Do. ...	Dr. Kartic Chandra Bose, M.B. ...	4500
500	206	"Tambuli Samaj" (P) ...	Do. ...	Do. ...	Rajkristo Paul and others ...	300
750	207	"Tara" (P) ...	Do. ...	Irregular ...	Tarapada Chatterji; age 28 years ...	250
500	208	"Tattwa Kaumudi" (P) ...	Do. ...	Fortnightly ...	Lalit Mohan Das, M.A., and others	500
5,000	209	"Tattwa Manjari" ...	Do. ...	Monthly ...	Kali Charan Basu; age about 40 years	600
300	210	"Tattwa-bodhini Patrika" ...	Do. ...	Do. ...	Rabindra Nath Tagore ...	300
250	211	"Teli Bandhav" (P) ...	Howrah ...	Do. ...	Bahis Das Pal, Hindu, Teli; age 38 years.	1,800
About 700	212	"Toshini" (P) ...	Dacca ...	Do. ...	Anukul Chandra Gupta, Sastri; age 41 years.	1,250
300	213	"Trade Gazette" (P) ...	Calcutta ...	Do. ...	Kamal Ha-i Mukherji ...	900 to 2,000
400	214	"Triveni" (P) ...	Basirhat ...	Do. ...	Satis Chandra Chakravarti ...	100
500	215	"Tripura Hitaishi" (N) ...	Comilla ...	Weekly ...	Kamaniya Kumar Singha, Brahmo; age 25 years	450
200	216	"Uchchasa" (P) ...	Calcutta ...	Monthly ...	Bhabataran Basu, Hindu, Kayastha; age 32 years.	150
200	217	"Udbodhana" (P) ...	Do. ...	Do. ...	Swami Saradananda ...	1,500
1,500	218	"United Trade Gazette" (P) ...	Do. ...	Do. ...	Narayan Krishna Goswami ...	3,000 to 10,000
1,800	219	"Upasana" (P) ...	Murshidabad ...	Do. ...	Jajneswar Banerji, Hindu, Brahmin; age 56 years.	250
500	220	"Utsav" (P) ...	Calcutta ...	Do. ...	Ramdayal Majundar, M.A., and others	100
1,000	221	"Vasudha" (P) ...	Do. ...	Do. ...	Banku Behari Dhar ...	500
700	222	"Yamuna" (P) ...	Do. ...	Do. ...	Phanindra Nath Pal, B.A. ...	900
450	223	"Yogi Sakha" (P) ...	Do. ...	Do. ...	Adhar Chandra Nath ...	750
700	224	"Yubak" (P) ...	Santipur ...	Do. ...	Yogananda Pramanick ...	300
200	225	"Variyaha" (N) ...	Ranaghat ...	Weekly ...	Girija Nath Mukherji, Hindu, Brahmin; age 42 years.	600
300	226	"Vandana" (P) ...	Baidyabati ...	Monthly ...	Bipin Chandra Pal and others ...	700
450	227	"Vijaya" (P) ...	Calcutta ...	Do. ...	Nogendra Nath Pal Chowdhury, Hindu, Kayastha; age 37 years.	1,000
300	228	"Viswadut" (N) ...	Howrah ...	Weekly ...	Abinas Chandra Gupta, Vaidya; age 36 years.	1,000
6,000	229	"Viswavarta" (N) ...	Dacca ...	Do. ...	Jogendra Nath Gupta, Hindu, Vaidya; age 33 years.	100
400	230	"Vikrampur" (P) ...	Mymensingh ...	Quarterly ...	Hara Govinda Siromani ...	.....
200	231	"Vasanti" (P) ...	Ditto ...	Monthly ...		
500		<i>English-Bengali.</i>				
400	232	"Ananda Mohan College Magazine" (P) ...	Mymensingh ...	Monthly ...	Kumud Bandhu Chakravarti, Hindu, Brahmin.	300
400	233	"Bangavasi College Magazine" (P) ...	Calcutta ...	Do. ...	G. C. Basu ...	600
200	234	"Dacca College Magazine" (P) ...	Dacca ...	Quarterly ...	Mr. R. B. Ramsbotham, and Bidhubhushan Goswami, Hindu, Brahmin.	.....
1,300	235	"Dacca Gazette" (N) ...	Do. ...	Weekly ...	Satya Bhushan Dutt Roy, Baidya; age 46 years.	500
200	236	"Dacca Review" (P) ...	Do. ...	Monthly ...	Satyendra Nath Bhadra and Bidhubhushan Goswami.	1,200
125	237	"Jagannath College Magazine" (P) ...	Do. ...	Do. ...	Lalit Mohan Chatterji Brahmo ...	700
1,000	238	"Loyal Citizens" (N) ...	Calcutta ...	Weekly ...		600

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>English-Bengali—concluded.</i>					
239	"Rajshahi College Magazine" (P)	Dacca ...	Quarterly ...	Board of Professors, Rajshahi College	.....
240	"Rangpur Dikprokash" (N)	Rangpur ...	Weekly ...	Jyotish Chandra Majumdar	900
241	"Sanjaya" (N) ...	Fardipur ...	Do. ...	Rama Nath Ghosh, Hindu, Kayastha; age about 40 years.	500
242	"Scottish Churches College Magazine." (P)	Calcutta ..	Five issues in the year.	Rev. J. Watt, M.A. ...	1,300
243	"Tippera Guide" (N) ...	Comilla ...	Weekly ...	Rajani Kanta Gupta, Hindu, Vaidya; age 48 years.	550
<i>Garó.</i>					
244	"Achikhi Ripeng" (P) ...	Calcutta ...	Monthly ...	E. G. Phillips	400
245	"Phring Phring" (P) ...	Do. ...	Do. ...	.....	.....
<i>Hindi.</i>					
246	"Barabazar Gazette" (N) ...	Calcutta ...	Weekly ...	Sadananda Sukul	600
247	"Bharat Mitra" (N) ...	Do. ...	Do. ...	Ambica Prasad Bajpai, Hindu, Brahmin; age 40 years.	3,400
248	"Bira Bharat" (N) ...	Do. ...	Do. ...	Pandit Ramananda Dobes, Hindu, Brahmin; age 30 years.	1,500
249	"Chota Nagpur Dar Pataka" (P)	Ranchi ...	Monthly ...	Rev. E. H. Whitley, Christian	450
250	"Dairik Bharat Mitra" (N)	Calcutta ...	Daily ...	Ambica Prasad Bajpai, Hindu, Brahmin; age 40 years.	300
251	"Daragar Daptar" (P) ...	Do. ...	Monthly ...	Ram Lal Burman, Hindu, Kshatriya; age 27 years.	800
252	"Hindi Vangabasi" (N) ...	Do. ...	Weekly ...	Harikisan Joshar, Hindu, Kshatriya; age 37 years.	550
253	"Jaina Sidhanta Bhaskar" (P)	Do. ...	Monthly ...	Padmaraj Jaina, Hindu, Jain; age about 40 years.	500
254	"Manoranjan" (P) ...	Do. ...	Do. ...	Ishwari Prasad Sharma, Hindu, Brahmin; age 50 years.	500
255	"Marwari" (N) ...	Do. ...	Weekly ...	R. K. Teuriwala, Hindu, Vaisya	500
256	"Saraswat Hitaishi" (P) ...	Do. ...	Monthly ...	Govinda Charya, Hindu, Brahmin; age 87 years.	1,000
257	"Sevak" (P) ...	Do. ...	Do. ...	Nawab Zadik Lal, Brahmin; age 30 years.	500
258	"Sudharak" (N) ...	Do. ...	Weekly ...	Radha Mohan Gokulji, Hindu, Agarwala; age 50 years.	500
<i>Parvatiya.</i>					
259	"Gurkha Khabar Kogat" (P)	Darjeeling	Monthly	Rev. G. P. Pradhun, Christian; age 60 years.	400
<i>Persian.</i>					
260	"Hablul-Matin" (N) ...	Calcutta ...	Weekly ...	Saiyid Jelaluddin, Muhammadan; age 61 years.	1,000
<i>Poly-lingual.</i>					
261	"Devanagar" (P) ...	Calcutta ...	Monthly ...	Sarada Charan Mitra, M.A., B.L.	500
262	"Printers' Provider" (P) ...	Do. ...	Do. ...	S. T. Jones	500
263	"Sadhu Samvad" (P) ..	Howrah ...	Do. ...	Nilananda Chatterji, B.L.; age 36 years	350
<i>Sanskrit.</i>					
264	"Vidyodaya" (P) ...	Calcutta ...	Monthly ...	Hrishikes Sastri	500
<i>Bengali-Sanskrit.</i>					
265	"Hindu Patrika" (P) ..	Jessore ...	Monthly ...	Rai Yadu Nath Mazumdar Bahadur, Barujibi; age 60 years.	940
266	"Sri Vaishnava Sevika" (P)	Calcutta ...	Do. ...	Hari Mohan Das Thakur ...	400
<i>Urdu.</i>					
267	"Durbar Gazette" (N) ...	Calcutta ...	Daily ...	Nawab Ali, Muhammadan	1,000
268	"Hablul Matin" (N) ...	Do. ...	Do. ...	Saiyid Jelaladdin, Muhammadan	700
269	"Al-Hila" (N) ...	Do. ...	Weekly ...	Maulana Abul Kalam Azad, Muhammadan; age 27 years.	1,000
270	"Negare Basim" (P) ...	Do. ...	Monthly ...	Maulvi Sayed Hossan Askari, M.A., and Maulvi Abul Makarim Fasilul Wahab.	.....

Additions to and alterations in, the list of Vernacular Newspapers, as it stood on 1st December 1913.

Circulation.	No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
..... 300 500 1,300 550 400 800 3,400 1,500 450 300 800 550 500 500 500 1,000 500 500 400 1,000 500 500 350 600 940 400 1,000 700 1,000	1	"Prabahini"	Calcutta ...	Weekly ...	Babu Panchcowri Banerji, Hindu, Brahmin.	.....



I.—FOREIGN POLITICS.

THE *Dainik Bharat Mitra* [Calcutta] of the 13th February remarks that the resignation of Lord Gladstone is good from all points of view. It is not prepared to believe the statement made by Mr Harcourt that the resignation has nothing to do with the present troubles in South Africa. In view of the coming elections the Government has been forced to call for the resignation of Lord Gladstone as they do not want to risk the anger of the labourites.

DAINIK BHARAT
MITRA,
Feb. 13th, 1914.

2. The *Namai Muquddas Hablul Matin* [Calcutta] of the 9th February quotes an article from *Raz Namai Tus* which demands a Parliament for Khorasan. It says that Khorasan is unlike Tebriz and Azarbaijan, and that the Prince Nira-ad-Dowlah is unlike Samad Khan. Khorasanians do not want their national spirit to be crushed.

NAMAI MAQUDDAS
HABUL MATIN,
Feb. 9th, 1914.

II.—HOME ADMINISTRATION.

(a)—Police.

3. Referring to the efforts made by the Government to improve the character of the police in India, the *Dainik Chandrika* [Calcutta] of the 16th February remarks:—

DAINIK CHA DRIKA,
Feb. 16th, 1914.

We personally think that the terror and distrust of the public for the police are not now altogether well-founded. We have seen men of high character in the police service. To still further improve the service and induce the public to trust and be friendly to the police, men not only of good literary education but also of healthy morals—men honest, righteous, sympathetic and generous—should be appointed in the service.

4. The *Hitavadi* [Calcutta] of the 13th February has the following regarding the quartering of chaukidars along the Baraset-Basirhat Light Railway line:—

HITAVADI,
Feb. 13th, 1914.

"Punitive chaukidars."
It is not known why chaukidars are guarding the line and why the burden of maintaining these chaukidars has been placed on the shoulders of the people of the adjacent villages. It is said that the chaukidars have been placed there to guard the railway against a repetition of the attempts made by some unknown persons some time ago to wreck trains by placing obstacles on the line. Our reporter, however, says that nobody, not even those who have to pay for the chaukidars, knows when and how these alleged attempts were made. It seems that the procedure adopted by the authorities in the matter is like that followed in connection with the confiscation of a book under the Press Act, when a mere reference to the section of the law applicable to the case is made instead of pointing out the passages of the book to which objection is taken. If it be true that the villagers are guilty of the attempts at train-wrecking or of having abetted such an offence, then, of course, they deserve to be punished. But what is there to prove their guilt or even to show that they refuse to help the police in arresting the culprits? May be that stones were placed somewhere on the railway; but is it just to punish the people living all along the line for nine miles for that? What, again, have the detective police been doing if the offenders have not yet been caught? The inhabitants of Sainpala, Srinagar, Begumpur, Bibipur and other places along the railway are not the only persons who have to pay the tax for maintaining these punitive chaukidars, but we hear that while several men living near the railway line have been exempted from paying the tax, persons living some two miles from the railway have to bear the burden. It is reported that not a single man at Swarupnagar, through which the railway passes, has to pay the tax. Every person, even the poor day-labourer, has to pay fourteen annas as the tax, and at Bibipur a number of men who rarely get a full meal have to pay this amount. It is also said that persons who have been exempted from

the ordinary chaukidari tax have not been exempted from the punitive tax. On the 18th January the police arrested a number of men who were working in a sugarcane field. The houses of these men were searched, but nothing except four old iron bolts, which they said some coolies working on the railway line had left in the adjacent fields, were found there. The men were taken to the Basirhat thana where one of them was released. The rest of the prisoners were released on bail later on, and proceedings under sections 225 and 226 of the Indian Penal Code were instituted against them. The cases are now under trial, but all the same we may mention here that the accused allege that two punitive chaukidars forcibly took two sticks of sugarcane from the field of Kasimuddin, father of one of the accused, named Nabat. Kasimuddin protested against this, and the chaukidars threatened to put him to trouble. Later on they went to the Swarupnagar thana and wired to the police authorities that a number of men had attempted to wreck a railway train by placing stones on the lines. And this is said to have led to the arrest of the accused. We hope, however, that the Government will enquire into the matter as well as into the way in which the punitive tax has been assessed.

KHULNAVASI,
Feb. 7th, 1914.

5. The *Khulnavasi* [Khulna] of the 7th February writes that a Tahasildar of Babu Prabhas Chandra Chatterjee, zamindar, of 33, Madan Mittra Lane, Calcutta, was proceeding by boat along the river Satta (in Khulna) on his way to the town of Khulna on the 23rd Pous last, and while the boat lay at anchor about 11.30 P.M., midway between the villages of Magurkhali and Goalbathan, a number of armed dacoits attacked it and after wounding two of Prabhas Babu's officers, ran away with a booty amounting to Rs. 608, as well as two boxes containing documents. Prabhas Babu's men could recognise many of the dacoits, and his tahsildar and another servant of his struck two of them with *chas*. These two men, viz., Mati Mandal, son of Kedar Mandal, and Rati Mandal, son of Dwari Mandal, of Goalbathan, were later on identified and information of the dacoity was sent to the police. But so far the police has not done anything to arrest the culprits.

(d)—Education.

VITA ADI,
Feb. 13th, 1914.

6. The *Hitavadi* [Calcutta] of the 13th February has the following in a paragraph under the heading, "How is it?"—

"How is it?" We find that Babu Biraj Mohan Majumdar has become the lucky recipient of special favours from the Calcutta University, and that in spite of there being hundreds of well educated but needy men in the province, all the good things go to only one person. This naturally leads one to ask, how is it? Why was Biraj Majumdar's son-in-law recommended for a Deputy Magistrateship by the University, although there were several other candidates far better qualified than he? There are hundreds of able and educated men who can serve in the University, but still Biraj Babu is in the happy possession of five offices in that institution. Why has he been appointed as tabulator for the Matriculation Examination and Head Examiner in Geography, an examiner for the Intermediate Examination in Law, Vice-Principal as well as Professor of the Law College? We ordinary mortals cannot always understand the meaning of the little doings of the University, and hence when we find any one growing fat on the favours of the University, we ask in perplexity, why is it all so? The remuneration of the tabulator had all along been Rs. 600, but it has now been raised to Rs. 1,000. Could not a good man be had for Rs. 600? But fortune now smiles upon Biraj Babu. We do not know what pious folk may think of Biraj Babu's luck, but we sinners cannot help asking, why is it so?

There is a Sanskrit saying which means, "Woman's character and man's luck are things incomprehensible even to gods, to say nothing of mere men." In the present case, of course, we are not concerned with the character of any woman, but the good luck of a certain man shows itself very prominently here. This particular individual gets one thousand rupees just for doing some extra work for a month or a month and-a-half. Then there is the Head

Examinership in Geography which fetches him nothing less than Rs. 500. As for the Law Examination a decent amount of silver must be finding its way into his pocket. Besides, he gets a sum of Rs. 350 every month as Professor and also Vice-Principal of the University Law College. And does not all this serve as an index of that individual's good luck? Could not five men just as good as Biraj Babu be obtained for these five posts? We for one do not know what Biraj Babu's prodigious merits may be. Is it then that a man can do his duties satisfactorily if he works as a pleader, professor, tabulator, examiner and Vice-Principal all at the same time?

7. Considering that the work of the Calcutta University has so long

"A paid Vice-Chancellor" (for the Calcutta University).

been done very satisfactorily by honorary Vice-Chancellors, the *Khulnavasi* [Khulna] of the 31st January fails to make out why the Government is thinking of having a paid officer for the post and spending for his salary a sum which can and ought to be employed to much better purpose. If, again, the Government is bent on appointing a paid Vice-Chancellor, the paper suggests that the post should be offered to Sir Asutosh Mukerjee or Mr. A. Chaudhuri or Dr. Rashbihari Ghosh.

8. Referring to the Hon'ble Mr. Butler's answer to the Hon'ble Mr. Surendra Nath Banerjea's question regarding a paid Vice-Chancellor for the Calcutta University, the *Ananda Bazar Patrika* [Calcutta] of the 12th

Ibid.

February writes:—

What can you have to say to this? You wanted more non-official members in the Legislative Council, and the Government has granted your wish. Your members want to talk, and they are allowed to talk. But you are mistaken if you think that the Government will part with its purdah simply because you ask for its removal. However, it seems that the Government now wishes to exercise an effective control over the education of our boys.

9. Referring to the case in which Mr. Small, Inspector of Schools, Assam, is said to have causelessly kicked a chaukidar of his office at Jorhat, and afterwards, when the chaukidar brought a case against him for it, paid to the man Rs. 25 as compensation, the *Sanjivani* [Calcutta] of the 12th February says:—

"An Inspector of schools and kicks"—Mr. Small of Assam.

Let Government consider whether it is conducive to the formation of good character by students to come in contact with a man who is in the habit of freely using his kicks and cuffs on others.

10. The *Sanjivani* [Calcutta] of the 12th February draws the attention of the Government to the conduct of the Head Master of the Government School, Sylhet, who, on the last Saraswati Puja day, mercilessly punished a number of little boys with stripes in the presence of the local Superintendent of Police and his wife for their having entered into the gardens adjoining the residence of the Superintendent for collecting flowers for the Puja. It is said that the boys did not think it necessary to take the permission of the Superintendent for collecting flowers from the garden, because it had been the practice with them every year to collect flowers from the garden on the Saraswati Puja day without taking anybody's permission and nobody had ever told them that they ought to take any permission in the matter.

11. Referring to the prohibition of Saraswati Puja at the Narayanganj High English School the *Hitavadi* [Calcutta] of the 13th February says:—

It seems that the Magistrate of Dacca has greater regard for a man like Syed Rosainali than for the Nawab of Dacca who was in favour of the Puja being held. Does Syed Rosainali occupy a higher position among the Dacca Musalmans than the Nawab Bahadur? The matter is indeed a very regrettable one and likely to widen the breach between Hindus and Musalmans, though it may serve the petty self-interest of a few members of the latter community.

12. The *Basumati* [Calcutta] of the 14th February prays Lord Carmichael to enquire whether the District Magistrate of Dacca was justified in prohibiting the holding of the Saraswati Puja in the Narayanganj High School on

Magisterial interference with the holding of Saraswati Puja in the Narayanganj High School.

Khulnavasi,
Jan. 31st, 1914.

Ananda Bazar Patrika,
Feb. 12th, 1914.

Sanjivani,
Feb. 12th, 1914.

Sanjivani,
Feb. 12th, 1914.

Hitavadi,
Feb. 13th, 1914.

Basumati,
Feb. 14th, 1914.

the protest of a single Musalman named Syed Rosainali. It is said that the Nawab of Dacca was not opposed to the holding of the Puja in the school, nor were the other Musalman gentlemen who were present in the meeting called by the Nawab to consider the matter. Did the Magistrate consult any other Musalman gentleman besides Syed Rosainali in the matter?

(e)—*Local Self-Government and Municipal Administration.*

CHARU MIHIR,
Feb. 3rd, 1914.

13. The *Charu Mihir* [Mymensingh] of the 3rd February considers it a great pity that the supply of good drinking water in the mufassal does not receive from the Government the attention that it deserves. From the month of *Mugh* a severe scarcity of water is felt in almost all the villages of Bengal. The Government takes various kinds of cess from zamindars for the purpose of improving sanitation, and so zamindars do not take much care to better the water supply in villages. The money, again, which is raised from these cesses is spent for various purposes other than it is meant for, in spite of all promises of the Government to the contrary. The District Boards, to which the Government entrusts the task of looking after rural water-supply, have so far shown a shameful indifference to the matter. The paper takes exception to the raising from the people of a portion of the money required for improving water-supply, and asks the Government to take early steps to give the villages of Bengal a better supply.

NAYAK,
Feb. 13th, 1914.

14. The *Nayak* [Calcutta] of the 13th February says that the Calcutta Municipality is now extremely harassing the proprietors of theatres in the city about improved means of prevention of and escape from fire. This is merely a blind imitation of the West by the municipality, for not a single case of fire attended with loss of life has occurred in any of the theatres in the city since their first establishment forty or forty-two years ago. It is not the theatres alone that feel the heavy hand of the Municipality on them. The poor and middle class rate-payers are constantly on a rack as it were. The Municipal Magistrate's Court is like a sugarcane press for squeezing money out of these rate-payers. And yet why do you cry for local self-Government? Why do you earn an evil repute for yourself by donning the habit of a Municipal Commissioner? The more you will cry for self-Government, the more will they have their purposes served and spread Western habits of luxury in this country by placing you in the van.

BANGAVASI,
Feb. 14th, 1914.

15. The *Bangavasi* [Calcutta] of the 14th February says:—
Speculations are rife as to who will be the Judge of the Calcutta Improvement Trust. The names of Mr. Duval and Mr. Thornhill are mentioned in this connection. Mr. Duval is, however, Mr. Bompas's brother-in-law, so that it is almost certain that he will not get the judgeship. *Capital* says that Mr. Thornhill has been given the post. The law, however, requires that a man who is a barrister-at-law must have behind him a continuous practice for ten years in the Calcutta High Court to make him eligible for the post. Has Mr. Thornhill this qualification? Government should see this before giving him the appointment.

Government should, in fact, give the appointment to an able Bengali barrister of the Calcutta bar who has behind him a continuous practice for ten or more years. Such a man will know the conditions of Calcutta better than a European. It is now universally admitted that a sub-judge is a better judge in civil suits than a Civilian judge. Under the Improvement Trust Act a sub-judge also may be appointed judge of the Trust. But sub-judges having only mufassail experience it will be better to appoint a Bengali barrister of the Calcutta bar.

(f)—*Questions affecting the land.*

MOSLEM HITAIISHI,
Feb. 13th, 1914.

16. A correspondent to the *Moslem Hitaishi* [Calcutta] of the 13th February describes the immense harm which is done to cultivators by the absence of the right of transferring occupancy tenures. The writer refers to the large number of murders and other offences

"Another prayer in connection with the law of the transfer of occupancy tenures."

which disputes over occupancy tenures lead to, as e.g., the terrible murder which was committed at Mahishmari near the Jaynagar thana in the 24-Parganas some years ago. A large number of cultivators in the villages of Atharabaki, Tambuldaha, Golabati, Jalgora, and others are in great distress and have to submit to no end of oppression from their landlords, and the writer advises the Bengal peasantry to agitate over the matter and to pray to the Government to modify the present law.

(g)—*Railways and Communications, including Canals and Irrigation.*

17. The *Dainik Chandrika* [Calcutta] of the 14th February supports the memorial which has been submitted by a number of respectable Hindu gentlemen to his Excellency the Viceroy praying for special reserved carriages for Hindus in railway trains, and hopes that since Hindus do not like to sit side by side with persons following other religions the Government will grant the prayer.

DAINIK CHANDRIKA,
Feb. 14th, 1914.

18. Referring to the frequency of accidents, some of them ending fatally, which happen to persons crossing the railway bridge at Akhaura midway between the railway station and the bazar, the *Hitavadi* [Calcutta] of the 13th February writes:—

HITAVADI,
Feb. 13th, 1914.

The bridge is used by persons going to the bazar, and the railway authorities ought to repair it or at least provide the public with a new road. We are sorry to hear that the Assam-Bengal railway prosecutes persons using the bridge even if they get seriously hurt by falling down from it. We request the Government to enquire why such accidents often prove fatal.

19. The *Prasun* [Katwa] of the 6th February repeats the old complaint that the silting up of the Bhagirathi, which is not only one of the principal rivers in Bengal but a sacred river also to Hindus, has to a great extent contributed to the present ill-health of the country and grieved the hearts of all religiously disposed Hindus. Had Government spent on the re-excavation of the river, continues the writer, even one-fourth of the amount of money which it annually spends on construction of railways, the country would have been immensely benefited. This, however, is crying in the wilderness. Nevertheless, we must cry on, because we have a right to complain of our grievances.

PRASUN,
Feb. 6th, 1914.

(h)—*General.*

20. Referring to the protest made by the *Nihar* and *Medini Bandhav* newspapers against the export of rice from the Midnapore district even during the present prevalence of severe distress in it, the *Basumati* [Calcutta] of the 14th February says:—

BASUMATI,
Feb. 14th, 1914.

We are bound to say that our contemporaries are crying in the wilderness. Mahajans will export rice for their present gain in spite of the prevalence of distress, and Government also will never put a stop to the export for giving relief to the distressed people. Free trade is a scourge to India in times of famine. This was proved by Sir George Campbell in his pamphlet on the advisability of stopping export of rice from Bengal in times of famine. Sir George tried to enforce this principle but was prevented from doing so by Lord Northbrook, the then Viceroy. In his pamphlet which he wrote after the occurrence of the incident, Sir George proved that Bengal would in no way be injured if export of rice from it were stopped in times of famine. General Gordon also resigned his service under the Government of India because he could not tolerate the export of rice from the country in times of famine.

HITAVADI,
Feb. 13th, 1914.

21. The *Hitavadi* [Calcutta] of the 13th February endorses the views expressed by the *Burma Critic* regarding the injustice which the Government of India does to Burma by taking about two or three crores of her revenues every year while showing an indifference to the expansion of her railways. The Government has sanctioned 7½ crores of rupees for the railways in India but has stopped the construction of the railway in the Southern Shan States. Things would have been quite different if Burma had been a British Colony, and the paper hopes that the Government of India will treat Burma better henceforward.

SUVARNA VANIK,
Feb. 14th, 1914.

22. Considering that Calcutta is the main centre of India's foreign trade, the *Suvarna Vanik* [Calcutta] of the 14th February thinks that the Department of Commerce and Industry should not be removed to Delhi, for its absence from Calcutta would inflict a serious injury on Indian Commerce.

BANGAVASI,
Feb. 14th, 1914.

23. Referring to the holding of the recent 'Co-operative Credit Societies' conference in the Writers' Buildings the *Bangavasi* [Calcutta] of the 14th February expresses its gratitude to Lord Carmichael for taking a lively interest in the problem of removing the poverty and indebtedness of cultivators in Bengal and says:—It is not dearth or excessive rainfall but luxury and drunkenness which form the main cause of the deplorable condition of not only the Indian cultivators but the Indian artisans as well. The deliberations of the recent Temperance Conference are worth remembering in this connection. But Government has not accepted all its recommendations. The only remedies for the present indebtedness of the masses are re-establishment of the old village panchayat system and storage of grains for emergency. Should not the Government consider these points?

HITAVADI,
Feb. 13th, 1914.

24. The *Hitavadi* [Calcutta] of the 13th February heartily approves of the rumoured appointment of Mr. Beatson-Bell as Chief Secretary to the Government of Bengal, a distinction which a kind-hearted and popular official like him fully deserves.

HITAVADI,
Feb. 13th, 1914.

25. The *Hitavadi* [Calcutta] of the 13th February writes:—
"Race distinction in the administration."
There is not in India one kind of law for the white man and another for the black man, but the law is administered in a different way to each. It is no doubt an unpleasant thing to say this, but the truth must be spoken. A short time ago a Christian missionary named Rev. Thomas Howell attacked the Muhammadan religion in a pamphlet, and Maulvi Enaulla, editor of the *Ahl-i-Hadis* of Amritsar, published a reply in his paper. The result was that while Rev. Howell was allowed to blaspheme Islam, the *Ahl-i-Hadis* was punished by being asked to furnish a security. The paper failed to deposit any security and so its publication was stopped, although the pamphlet in which the worthy missionary fed on fowls, beef and pork, attacked the Moslem religion is selling freely in the market. The Press Act has no jurisdiction over his book. Who can then deny that the law is administered in one way to the white and in another way to the black?

HITAVADI,
Feb. 13th, 1914.

26. The *Hitavadi* [Calcutta] of the 13th February refers to the opinions recently expressed by two American tourists regarding the cost of building Delhi and says that the expenses will come up to something like a hundred crores of rupees. The paper fails to see the justification of wasting so much money over a thing to which the European mercantile community in Bengal have always been opposed. The journal suggests that the project should be given up after building something just out of respect for His Majesty's word.

BASUMATI,
Feb. 14th, 1914.

27. The *Basumati* [Calcutta] of the 14th February supports the agitation of the Calcutta merchant community against the building of the Capital at Delhi on economic grounds without sharing with them and the Anglo-Indian press their militant attitude towards the idea itself of transferring the Capital to Delhi since its very announcement. The cost of building the Capital at Delhi is still uncertain. Government when announcing the scheme said that it would cost six crores of

rupees. Mr. Ramsay Macdonald has the other day said that it will be nine crores of rupees. The Hon'ble Sir Robert Carlyle has said that it is impossible to say now what it will cost to build the Capital at Delhi. The Government's reply to Maharaja Manindra Chandra Nandi's question also proves that Government has at present no idea of the possible cost of the construction of the Capital, that is to say, that Government will construct it no matter what the cost may be. There can be no doubt that the scheme of constructing the Capital at Delhi was first decided without proper consideration. The malaria of Delhi and its distance from a port make it thoroughly unfit to become the Capital of India now. Who knows how long it will take to drive away malaria from Delhi and what cost of money and life? It has taken a hundred years to drive away malaria from Calcutta. Calcutta is the first seat of the establishment of British power in India. It is here that Clive conceived the great idea of founding a British Indian Empire. It is from here that the British arms extended throughout India and at last founded the glorious empire of which the Capital is now going to be transferred from it to the desert and pestilential plains of ill-fated Delhi. From Lord Clive to Lord Curzon no ruler has found Calcutta an inconvenient Capital. Even if Calcutta has any inconvenience, will it be just to spend nine crores of public money for removing it? What will the public gain by this enormous expenditure?

28. The *Dainik Bharat Mitra* [Calcutta] of the 11th and 12th February, in referring to the Resolution of the Government of India on confessions, which has been circulated

Confessions.

to the Local Governments for an expression of opinion, says that allowing of confessions being accepted as evidence will lead to an increase of torture by the police. People generally look upon the police as their Government, as they are the only agency through which Government comes in contact with the people. It therefore creates a great deal of unrest when the people see torture practised by the police. So from political motives also it would be well if no confessions are accepted as evidence against the accused.

It further says that this leads to a growth of inactivity among the police. They do not take interest in finding out for themselves proofs of guilt when once a confession has been made.

It had expected that the Government would not allow the acceptance of confessions as evidence against the accused, but in this it has been disappointed.

It is of opinion that the action which the Government of India proposes taking regarding these confessions will do more harm than good.

29. Referring to the question of the advisability of using confessions as evidence against accused persons, the *Bangavasi* [Calcutta] of the 14th February says:—

Ibid.

Confessions often lead to oppression of the innocent, and miscarriage of justice. Should not the practice of using confessions as evidence be therefore altogether abolished? The Judges of the Burma Chief Court, the three Judges of the Madras High Court and the Judge of the Bombay High Court who have advised its abolition are no fools. They have advised its abolition in order that the police may not have any incentive to persecute and torture accused persons for extracting confessions from them, and may thus be obliged gradually to improve their detective abilities. Government says that an abolition of the system of using confessions as evidence will not remove police oppressiveness, for some police officers are in the habit of torturing people for getting clues for investigation. A nice confession indeed on the part of the Government! However that may be, the incentive to police oppressiveness here spoken of by the Government is only secondary compared with the incentive as regards securing confessions. Why should the practice be continued, because its abolition will not remove this secondary incentive to oppression? If after the abolition of the practice it continues, it should be dealt with separately. It is futile to say that in England confessions are used as evidence; for, there can be no comparison between the English police and the Indian police in efficiency, honesty and behaviour. Moreover, in England the law requires the police to warn a prisoner first when he volunteers a confession. If here the practice of using confessions as evidence is abolished, the police will be obliged to collect information and evidence of guilt by mixing with the people. Thus

D. INIK BHARAT
MITRA,
Feb. 11th and 12th,
1914.

BANGAVASI,
Feb. 14th, 1914.

not only will the detective abilities of police officers be improved, but the people will shake off the habit of avoiding contact with the police as if they were dangerous animals like tigers and lions.

DAINIK BHARAT
MITRA,
Feb. 12th, 1914.

30. The *Dainik Bharat Mitra* [Calcutta] of the 12th February is grateful for the release of the Ayodhya rioters, numbering 23.

Release of Ayodhya rioters.

It hopes that the others who are still imprisoned will soon be set at liberty. They have already undergone a term of imprisonment. They were impelled to commit a crime (if any) through religious frenzy. By stopping the *Bakr-Id* sacrifice this year the Government has in a way admitted that there was real cause for annoyance. It is therefore not meet to keep them in prison any longer. The rioters have already come to understand that committal of such a crime brings on a very heavy punishment. This also should now be brought home to them, that the King does not only hold the rod but is also merciful. It enquires why the treatment which was accorded to the Musalman rioters at Cawnpore was not extended in this case also.

ANANDA BAZAR
PATRIKA,
Feb. 12th, 1914.

31. While thanking His Honour Sir James Meston for releasing twenty-three of the convicts in the Ayodhya riot case, the

Ibid.

Ananda Bazar Patrika [Calcutta] of the 12th February wonders why the rest of the convicts have

not been released also, considering that they have been in jail for nearly a year and-a-half. The paper also suggests that some compensation should be awarded to the men similar to what was done to the Cawnpore rioters.

HITAVADI,
Feb. 13th, 1914.

32. The *Hitavadi* [Calcutta] of the 13th February thanks His Honour the Lieutenant-Governor of the United Provinces for releasing twenty-three of the convicts in the

Ibid.

Ayodhya riot case, and hopes that the gracious advice which he has given to Hindus and Musalmans will serve to unite the two communities.

BANGAVASI,
Feb. 14th, 1914.

33. The *Bangavasi* [Calcutta] of the 14th February says that the clemency shown to the Ayodhya rioters has earned for the Government the blessings of all its Indian subjects—Hindu as well as Musalman. Govern-

"The gracious look on Ayodhya." Release of 23 prisoners in the cow-killing riot.

ment should always remember that it is their spirit of religious devotion and not riotousness which sometimes leads Hindus and Musalmans in India to do unlawful acts.

BASUMATI,
Feb. 14th, 1914.

34. The *Basumati* [Calcutta] of the 14th February thanks Sir James Meston for his clemency towards the Ayodhya rioters, but says that had the remaining seven

The release of Ayodhya rioters.

prisoners also been released, the glory of the Government would have been heightened instead of being reduced.

HINDI BANGAVASI,
Feb. 16th, 1914.

35. The *Hindi Bangavasi* [Calcutta] of the 16th February remarks that the release of the Ayodhya rioters will be hailed with gratitude throughout the length and breadth

Ibid.

of the country.

NAYAK
Feb. 11th, 1914.

36. Referring to the monthly pension of two hundred rupees which the

Pension for the late Inspector Bankim Chandra Chaudhuri's wife.

Nayak [Calcutta] of the 11th February understands, has been granted by the Government to the wife of the late Inspector Bankim Chandra

Chaudhuri, the paper says that some *Jaigir* should also have been presented to her, and the property and pension should have been made inheritable by the late Inspector's heirs as has been done in the case of the late Khan Bahadur Shams-ul-Alam. But, concludes the paper, a gift horse should not be looked in the mouth.

NAYAK,
Feb. 12th, 1914.

37. The *Nayak* [Calcutta] of the 12th February says:—

The fate of the Botanical Gardens and the Eden Gardens.

The proposal of turning the Sibpur Botanical Gardens into a coal depôt has highly incensed the *Indian Daily News*, which has asked, how will the

people of England receive a proposal to demolish the Kew Gardens? We are sorry for our contemporary. He has compared hell with heaven. If necessary, the white merchants can turn mother Kali's temple into a hide godown.

The Botanical Gardens are a glory of British rule in India, and the slow growth of more than a century. If the English destroy them for lust of money, they will do a great injury to themselves. It has been proposed to turn the Eden Gardens also into an import godown. Strange indeed! The

Hooghly is silting up so rapidly that perhaps in ten years more large ships will not be able to moor even at the Chandpal Ghât. In spite of this, enormous sums of money are being spent for accommodation of merchandise on both sides of the dying river. Unless something miraculous happens, unless the Sara Bridge diverts the waters of the Ganges into the Hooghly, Calcutta is bound to become unfit to remain a port in another ten or twelve years. We should have praised the intelligence of the white merchants had they established a new port at Uluberia or Diamond Harbour.

38. The *Dainik Chandrika* [Calcutta] of the 14th February protests against the suggestion to convert the Sibpore Botanical Gardens into a coal depôt, and asks the entire Press to oppose the idea. There is plenty of land available near the gardens, and the paper thinks that the depôt should be built there instead of destroying the former.

DAINIK CHANDRIKA,
Feb. 14th, 1914.

39. The *Lainik Chandrika* [Calcutta] of the 16th February thanks the Government for its intention to grant Rs. 19,000 for three years for enabling Dr. J. C. Bose to construct a research laboratory of his own in which he will continue his scientific researches after retirement from service, and hopes that on the expiry of these three years Government will annually grant him Rs. 24,000 for enabling him to carry out his researches. There is a great want of research laboratories in India. Had Dr. Bose at his command a really good research laboratory instead of a poor one like that attached to the Presidency College, his researches would undoubtedly have been much more valuable than they are at present.

DAINIK CHANDRIKA,
Feb. 16th, 1914.

VI.—MISCELLANEOUS.

40. The *Dainik Bharat Mitra* [Calcutta] of the 15th February controverts the proposal made by the Anglo-Indian papers about the formation of a colony of pensioned-off soldiers. It opines that the Government will not commit such a blunder, for there will be a great unrest if any action is taken towards the furtherance of this proposal.

DAINIK BHARAT
MITRA,
Feb. 15th, 1914.

41. The following appears in the *Dainik Chandrika* [Calcutta] of the 14th February in an article under the heading "Training":—

DAINIK CHANDRIKA
Feb. 14th, 1914.

We are sorry to hear that there has of late been a marked lack of training and discipline in the Military Department. If the rumour be true the authorities should take steps to remedy the state of things promptly, for otherwise it will lead to immense mischief. It is a great pity that Bengalis, who are the most intelligent people in India, are not admitted into the army. It cannot be denied that Bengali soldiers, if properly trained, will become a very important asset for the Empire. Besides, this will provide many an unemployed Bengali with the means of earning an honest livelihood, and also do much good to the army as well. We suggest the army be remodelled, and the advice and help of the great ruling chiefs and sardars of India be taken in the matter. We hope that the presence of a handful of men who are called "Extremists" will not serve to throw any suspicion over our proposal, and we are sure that even these "Extremists" can be trained into becoming good and loyal citizens.

42. Referring to the violent article which the *Englishman* has published, taking Maharaja Manindra Chandra Nandi severely to task for having asked the Government to place on the table the correspondence between the Government of India and the Provincial Governments on the recommendations of the Decentralisation Commission, the *Basumati* [Calcutta] of the 14th February says:—

BASUMATI
Feb. 14th, 1914.

Will the Government consider whether such writings are calculated to extinguish the fire of discontent in the country? Such impertinence on the part of the *Englishman* may be overlooked by the Government here, but no wise statesman will overlook it.

BASUMATI,
Feb. 14th, 1914.

43. The Anglo-Indian press, and in fact the vast majority of Anglo-Indians, writes the *Basumati* [Calcutta] of the 14th February, are under the impression, which perhaps

"England's enemy."

they honestly hold, that the educated Indians are the worst enemies of British Government. This impression, deep-rooted though it is in the Anglo-Indian mind, is entirely false, and by giving currency to it the Anglo-Indians do the greatest injury to the Government and people of this country. For more than one reason the educated Indians are fascinated by the high qualities of the English people, so much so that they are constantly given to imitating the ideas, habits and manners of Englishmen in spite of their often making themselves highly ridiculous in doing so. Nevertheless, they sometimes make pungent and violent criticisms of the English Government. Why? Because they are slighted instead of being loved by Englishmen for all the trouble they take for idolising and imitating them. Moreover, the educated Indians generally criticise, not the British system of government, but the vagaries of individual officials. Anglo-Indians, with a few noble exceptions, have no eyes to see their own faults, however grave they may be, but have eyes that not only see but highly magnify even the small faults of others. Like frogs during the rains, they constantly fill the air with their empty croaking through both the English and the Anglo-Indian newspapers. If any community is the real enemy of British rule, it is this community of croaking Anglo-Indians, for both by action and speech they sow the seeds of discontent in this country even more potently than do the anarchists by their actions and speeches.

The *Hindustan Review* has a very able article on this subject under the heading "England's enemy" from the pen of Babu Satis Chandra Banerji, a well-known pleader of the Allahabad High Court Bar. In the course of this article Satis Babu rightly says that though official Anglo-Indians have to a certain extent learnt to tolerate the Indians, the non-official Anglo-Indians are as exclusive as ever in their dealings with them. "Don't come in contact with us; we do not want you"—this is the spirit in which most non official Anglo-Indians look on Indians. To illustrate this the writer gives two instances in which an Indian barrister of high position and an Indian Civilian, a District Sessions Judge who had married an English wife, were insulted in a club and a hotel respectively. Insult of Indians by Anglo-Indians and Eurasians is a matter of daily occurrence here. In fact, it cannot be denied that the croaking and narrow-minded Anglo-Indians and Europeans create a good deal of discontent in this country by their conduct towards its inhabitants. We hope the Government of India will give special attention to this matter, as it affects its noble efforts to establish friendly feeling between the rulers and the ruled in this country.

PRABASI,
Magh 1320 (B.E.).

44. For some years past, writes the *Prabasi* [Calcutta] for Magh 1320 B.E.), a sort of tornado has been passing over our country. Unrest, anxiety, panic and distrust have as it were established their reign in India, and rich or poor, young or old, everybody has fallen on really evil days. The present situation is one that deserves a careful study, and as a journalist we should think that it is our duty to speak out our views even if we have to run the risk of incurring the displeasure of any particular person or any particular community. Our position, in fact, is rather a peculiar one. We cannot bring ourselves to share the ideas of the *Englishman* and the *Pioneer* and support a repressive form of rule, and are thus dubbed by these papers as anarchists. Again, we do not care to harbour the sentiments which used to find expression in the *Yugantar*, nor to appreciate the justification of cutting off all connection with the English and establishing *swaraj* in India immediately. And for this reason a certain section of our countrymen call us cowards and enemies to the country. But we will do our duty, regardless of what anyone may think of us.

It cannot be doubted that the state of things we have described above is passing into stages that tend to become worse as time goes on, and that some of our officials do not trust many educated and respectable members of our community. We know that in Bengal certain of our fellow-countrymen, bearing unimpeachable character, are shadowed by police spies day and night, and this fact cannot but cause shame, mortification, anger and wonder to a right-thinking man. The newly formed District Administration Committee is now

trying to ascertain the feelings which the public cherish towards the Government and to find out whether or not the people wish the permanence of British rule, to determine how anarchism can be driven out of India, and how the Government may become more popular. There is no doubt that anarchism is present in this country, although the number of persons who take part in the propaganda may be very small. And the fact that anarchism does exist is causing no end of anxiety to the Government and the public alike. The public are now between two fires. On the one hand there are the anarchists who kill and plunder them; and on the other there are the detective police who for the furtherance of their own petty self-interest put innocent men to trouble in various ways by searching their houses, arresting them or their sons or nephews, or at least by creating distrust and displeasure against them in the minds of officials, as a result of which many persons often even lose the means of their livelihood. And all this cannot but sometimes make the people interpret the acts of the Government in their own way. For instance, the military manoeuvres in Eastern Bengal have been taken by some as being held for the purpose of unearthing the hiding places of anarchists, and if necessary, fighting with them and exterminating them. Some, again, say that the outrages and oppression which soldiers are now committing in Eastern Bengal will strike terror into the hearts of the people and prevent them from doing anything which may make it necessary for Government to send troops to those parts in the future. Indeed, if certain officials have no faith in the loyalty of the people of India, a section of the Indian public have also lost all trust in the good motives of the officials. If the Government takes a census of cattle or if settlement operations are carried on in a place, the people fear that their taxes are going to be increased. The landed classes suspect that the Government is not in favour of the Permanent Settlement. A large section of the public think that the Government does not wish for the advancement of education in this country, and that in spite of the miserable condition of the middle classes, Government does not give adequate encouragement and help to technical and industrial education. While the public are trying to obtain a wider scope in local self-Government, the Government is, by the proposed amendment of the Calcutta Municipal Act, effectually depriving the people of what little right they used to enjoy. Even a man like Lord Morley has not hesitated to express himself against self-government in India even in some remote future. The ill-treatment of Indians in the Transvaal, Canada and other places shows how the descendants of Clarkson, Buxton and Wilberforce are oppressing them (the Indians) for the sake of their own petty self-interest. The fact that the majority of English officials do not consider even their brother Indian officials as their equals has been proved by the evidence which the former have given before the Public Service Commission. To them Indians are inferior to Englishmen one and all, even though men like the late Sir Ramesh Chandra Mitra, the late Mr. Ramesh Chandra Dutt, Sir K. G. Gupta, the late Bankim Chandra Chatterjee, Dr. J. C. Bose, Dr. P. C. Ray and Dr. Rabindranath Tagore are all Indians. The winning of the Nobel Prize by Rabindranath will now show to the civilised world that Indians are not a barbarous people, whatever certain selfish Englishmen may think of them. We are sure if these Englishmen, who, as members of the ruling race, want to be respected by Indians as their rulers, ever gave a thought to the responsibilities of their position, much of the present unrest, panic and distrust would have disappeared. Englishmen who kick Indians to death and English judges who are so blinded by their love for their countrymen as to consider every such murder as due to nothing but the murdered man's enlarged spleen, contribute not a little to the fire of unrest and discontent. Of course it is not just to blame the entire English nation if any Englishman outrages the modesty of an Indian lady in a railway carriage or on board a steamer; but if the offender is acquitted or only lightly punished by an English Judge simply because he (the offender) is a white man, such a judge does not deserve the high position he holds, for he only aggravates the public discontent. It is well known to all that the Moslem rulers of India never allowed any cows to be sacrificed in sacred places like Brindavan, Ajodhya and others. But only a short time ago an English soldier killed a deer belonging to a Vaishnava at Brindavan and also

killed the Vaishnava himself. And the way in which justice was travestied in the trial of the case has cast a disgrace upon the British army and added not a little to the unrest and discontent in the country.

It will indeed be a great pity if none of the English rulers of India realises the fact that the contentment of the people is a far more important asset than military strength, and that the advancement of education is more necessary than any reform of the army or strengthening of the detective police. Detective and punitive police forces may have been of some use to the Government but have done immense harm to the country.

While Hindus and Musalmans are all united in demanding from the Government in a constitutional way what are their just rights and privileges, no right-thinking Indian has any sympathy for anarchists. The people will welcome the day when anarchism will be rooted out from India, and they are always ready to co-operate with the Government in this matter, though so far the Government has not been able to realise this fact. We do not think it is proper to frighten the people with a vast assemblage of military forces, which is as it were setting a large band of dacoits against a smaller band. Dacoits who are often armed with guns and revolvers oppress inoffensive villagers in various ways, and military forces will only add to their (the villagers') panic. If the villagers are to be protected their leading men should be allowed to keep firearms. As for respectable men turning into dacoits, it is the absence of the means of earning an honest livelihood that sometimes lead them to take to dacoity. And this is all the result of Western education and the imitation of Western civilisation. The Government, however, did not take kindly to the educating of Indians on national lines, and that is why all the National schools in the mufassal died an untimely death. It is even largely thought that the proposed Hindu and Moslem Universities are not looked upon by the Government with any great favour. We must say that the prime necessity of the country is industrial and technical education.

The officials look upon our students, one and all, with distrust, and that is why teachers and school inspectors have to do the work of detectives at the Government's bidding. This circumstance prevents the growth of kindly feelings between teachers and students and thus prevents the latter from receiving a healthy education. We all know how some time ago the Commissioner of the Dacca Division sowed the seeds of discontent in the minds of the Madaripur School students by refusing the garland of flowers they offered him. It is good neither for the students nor the Government that this state of things should continue, for this feeling of distrust which officials cherish towards students often leads many of them to consider the service they (the students) render to the country, as for example their work in connection with the recent floods, as a part of the anarchist propaganda, although many high officials from the Viceroy downwards applauded the noble deed they did on the occasion.

The reign of Empress Victoria was a happy time for India. But as soon as Lord Curzon took charge of the affairs of India, he explained away the charter granted by her late Majesty to the people of India and by various acts sowed the seeds of discontent and unrest. The Royal visit, the annulment of the Partition of Bengal, and our noble-minded Viceroy's promises about autonomy in India soothed the minds of the people, but still the reckless and narrow-minded acts of many officials cause pain to the hearts of the people and create in them fear and distrust of the officials. In conclusion, we say that the people of India are loyal to the British Raj which they consider as a blessing granted to them by God, and that they know that it is only under British rule that their country can prosper. It is, therefore, the duty of our rulers to foster this spirit among them by making them happy and contented.

L-HILAL.
Feb. 11th, 1914.

45. *Al Hilal* [Calcutta] of the 11th February in the course of an article entitled as noted in the margin remarks that in spite of the amazing progress which has been made in

Peace Conference in 1914.

civilisation, knowledge and culture, a large majority of mankind is not prepared to give up its savage nature. There is however another party which wants a reform of all these habits of mind in man which are a part and parcel of his nature.

It draws the attention of its readers to the eagerness which Europe has recently shown for an increase of armaments and also to the attempt which will be made in England to revive the diminishing military spirit of its people by means of moving pictures representing various phases of military life. It also refers to the President of the United States' proposal to hold a third Peace Conference at the Hague.

It quotes from the *Review of Reviews* which states that after every session of the Peace Conference there was surprising and hope-blasting increase in armaments.

What has these Peace Conferences done in regard to those inhuman incidents in Albania and the Balkans? Does this Conference want to establish peace among those nations which are already at peace? It goes on to say that it would be better to correct some misunderstanding in this connection. It is not true that there is peace in Europe to-day because of its love for peace. If Europe had been a worshipper of peace, a lover of humanity, then from the pulpits of its churches, from its public platforms, in the columns of its newspapers, no support would have been given to these enemies of humanity in the Balkans, and it would not have allowed a portion of its wealth and inhabitants to be given up to barbarism and savagery. The reason why there is peace in Europe is something else. Every nation is armed and is so ready as if waiting for the bugle to sound calling them to action. For concerted action there is Asia and Africa to work in. When this will cease, diplomacy will give place to the sword, peace will give place to war.

In conclusion, it says that we (Moslems) are not the only nations on whom there is passing a torrent of afflictions and misfortunes. There are many others who are suffering the same fate with us. But alas! this constitutes our peculiar misfortune that whenever the world wants blood our veins are opened. In the history of humanity the year 1912-13 were two bloody years. But whose blood was that which besmirched them? What answer can I give when every particle of sand of the deserts of Tripoli, mountains and valleys of Balkan, the reddened plains of Persia and the ground at Cawnpore are answering it?

46. The *Hitavari* [Calcutta] of the 13th February has the following in "Hindus and Musalmans." an article under the heading "Hindus and Musalmans:—"

Sir Fazlbhoy Karimbhoy's resolution about the Hindu-Musalman Conciliation Board has been rejected by the Imperial Council. And no one ever expected it to be otherwise. But all the same the proposal is one which is bound to produce some good. So far the establishment of friendly feelings between Hindus and Musalmans has been a thing which the Anglo-Indian community, and a section of white officials as well, have been trying to prevent. The showing of special favours to Musalmans in certain small matters has served to pamper the Musalmans and to hurt the feelings of the Hindus. Sir Fazlbhoy Karimbhoy's attempt to establish the Conciliation Board shows that he is anxious that the two great communities should live in peace. While we do not mean to say that Sir Reginald Craddock's objections to Sir Fazlbhoy's proposal were worthless, we are not prepared to admit that the motion, if carried out, would not have done any good. Both Hindus and Musalmans are now trying to establish friendly feelings among the two communities, and if the Government had helped this noble task its completion would have been made easier. The acts of a certain class of officials have led the public to think that the Government does not want Hindus and Musalmans to unite, and this idea has received additional strength from the agitation which was noticed in the Anglo-Indian community when the Moslem League adopted the views of the Congress. The refusal of Lord Crewe and Mr. Asquith to grant an interview to Mr. Muhammad Ali has been interpreted in various ways. We should, therefore, think that Sir Fazlbhoy's resolution ought to have been accepted by the Council. But even though the resolution has been thrown over, the opinions which its mover has expressed will surely have a salutary effect. It does not matter whether or no the Government widens the path of unity between Hindus and Musalmans if only they do not widen the differences there are among the two communities by showing undue favours to any one of them. The time is close at hand when the Hindu and the Musalman will be united as brothers; and then the policy of "Divide and rule" will be quite futile.

HITAVADI,
Feb. 13th, 1914.

MOSLEM HITAISHI,
Feb. 13th, 1914.

47. The *Moslem Hitaishi* [Calcutta] of the 13th February writes:—

"Racial animosity. Why we live under the same Government and have to obey the same laws. But while the former has made great advancement in the world, the latter still lags far behind, and, what is worse, any attempt made by the latter to go ahead is obstructed by the former. The Hindu is jealous of the Musalman because at one time he took away from his (the Hindu's) hand the fat plum which he (the Hindu) had fondly wished to keep for himself. The Hindu does not love the Musalman though he may profess to do so. The Musalman has for some time past been praying to the Government for separate representation which is the only means by which he can protect his interests, but the educated Hindu is trying his best to influence the Government against the Musalman. We all know how the election of a Musalman Commissioner in the Howrah Municipality was thwarted by the Hindus some time ago, and almost a similar thing has taken place in the Santipur Municipality. In this municipality two Musalmans, who were candidates for commissionerships, have been defeated because all the voters, not excepting Musalmans, were won over by threats by the local Hindus. All this shows that Musalman interests will never be safe until separate representation is granted to Musalmans."

PRABASI,
Magh 1320, (B.E.).

48. The *Prabasi* [Calcutta] for *Magh*, 1320 (B.E.), writes that those officials who say that, since the subjects discussed in the Congress are now discussed in the Imperial

The Congress.

Legislative Council, there is no necessity for holding the Congress any more, only try to bamboozle the Indian public. The non-official members of the Imperial Council can never be said to represent the people, nor do they enjoy a tittle of the rights and privileges of the members of Parliament to which our officials often compare the Legislative Council. England with a population of four and a half crores has 670 popular representatives in Parliament, whereas the thirty-one crores of the people of India are represented on the Imperial Council by only 32 members. The members of the House of Commons can make or repeal laws, control the finances of their country, and dismiss Cabinet Ministers. But can the members of the Imperial Legislative Council in India do any such thing? Again, can it be justly said that there is now no need for the Congress when most of the things which the Congress has been agitating for all these years have not yet been granted to the people, as for example the extension of the Permanent Settlement all over India, free admission of Indians into the public service and in the higher grades of the military service, simultaneous Civil Service examinations in India and England, the establishment of real self-Government, the separation of judicial and executive functions, the introduction of compulsory education, the prevention of plague and other epidemics, the spread of industrial and technical education, etc.?

MOSLEM HITAISHI,
Feb. 13th, 1914.

49. In an article under the marginally-noted heading the *Moslem Hitaishi* [Calcutta] of the 13th February finds

"Imitation."

fault with the present system of education which, while it does not help Indians to advance morally, has only driven them along the evil path of worldliness. True, the number of educated men is steadily increasing, but the simultaneous disappearance of the arts and industries of the country is gradually pushing it (the country) into the abyss of ruin. The blind imitation of Western civilisation does not mean any good for the people of India, and the paper advises them to cling to what is their own.

RAJENDRA CHANDRA SASTRI,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 21st February 1914.

CONFIDENTIAL.]

[No. 8 of 1914.]

REPORT (PART II)

ON

INDIAN-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

Week ending Saturday, 21st February 1914.

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**LIST OF INDIAN-OWNED ENGLISH NEWSPAPERS RECEIVED AND DEALT WITH
BY THE BENGAL INTELLIGENCE BRANCH.**

[As it stood on 1st July 1913.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Bazar Patrika"	Calcutta	Daily	Kali Prasanna Chatarji, age 48, Brahmin	1,400
2	"Bengalee" ...	Ditto	Do.	Surendra Nath Banarji and Kali Nath Ray.	4,500
3	"Hindoo Patriot"	Ditto	Weekly	Sarat Ch. Ray, Kayastha, age 45 years	1,000
4	"Indian Empire"	Ditto	Do.	Shashi Bhushan Mukharji, age 55 years, Hindu, Brahmin.	2,000
5	"Indian Mirror"	Ditto	Daily	Satyendra Nath Sen	1,300
6	"Indian Nation"	Ditto	Weekly	Sailendra Ghosh, Kayastha, age 39 years	800
7	"Indian World"	Ditto	Do.	Prithvis Ch. Ray	500 to 1,000
8	"Mussalman"	Ditto	Do.	A. Rasul and M. Rahman	1,000 to 1,500
9	"Reis and Rayyet"	Ditto	Do.	Jogesh Chandra Datta, age 62 years	350
10	"Telegraph"	Ditto	Do.	Satyendra Kumar Basu	1,300
11	"Herald"	Dacca	Daily	Priya Nath Sen	260
12	"East"	Do.	Weekly	Banga Ch. Ray	230
13	"Calcutta Spectator"	Calcutta	Do.	Lalit Mohan	500

LIST OF IRISHMEN WHOSE NAMES ARE ON THE RECORDS OF THE ARMY BY THE ARMY OFFICE

No.	Name of Soldier	Regiment	Rank	Service
1	James John Barry	Regiment	Private	1800
2	"	"	"	"
3	"	"	"	"
4	"	"	"	"
5	"	"	"	"
6	"	"	"	"
7	"	"	"	"
8	"	"	"	"
9	"	"	"	"
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100	"	"	"	"

I.—FOREIGN POLITICS.

142. The *Bengalee* observes that the debate following Mr. Ramsay McDonald's amendment to the Address is said to have been almost featureless in a thinned house. The amendment was rejected by 210 to 50. The news is ominous. That deportation and martial law did not provoke even a lively debate and were accepted as a matter of course, is not at all reminiscent of that jealous regard for the rights of citizenship, which has so long been the prominent feature of British public life. Mr. Harcourt was, of course, at pains to make out that matters were taking a very dangerous turn in South Africa and the Union Government, knowing all the facts as they could not be known in Britain, did as they thought proper and proclaimed martial law. This is only echoing the opinion of the Union Government. South Africa may have been on the brink of anarchy and revolution. But the question is who cast the first stone? Labour may have been betrayed into excesses. But who provoked them? The fact of there having been twenty-four dynamite outrages does not necessarily prove that the strikers were responsible for them. As for the strikers having been in possession of dynamite, Mr. McDonald said that only four strikers had been arrested for that and all had been released. Mr. Harcourt's speech as a justification of the extraordinary measures adopted by the Union Government is not even so clever a performance as that of General Smuts in the House of Assembly, and this speech is said to have made a deep impression on the House. All that can be said is that the impressionability of the House to the justice of the action of men in high places has become wonderfully sensitive of late. When dealing with deportation, Mr. Harcourt confined himself to exonerating Lord Gladstone from all complicity in the matter. He showed that the position of the Governor-General of South Africa is analogous to the position of the Sovereign of Britain. Mr. Harcourt wound up his speech with the following eloquent peroration: "We created these free Parliaments wideflung throughout the world. They are our constant pride and only our occasional embarrassment. Treat them with broad mind and wide confidence." But unfortunately mere rhetorical flight cannot provide a way out of these occasional embarrassments. And when these embarrassments arise out of such vital issues as infringement of the rights of British citizenship, it should have been thought that something more was called for than well-worded sentiments. The paper wonders that the British public are accustoming themselves to be reconciled to such things as the eternal banishment of British citizens without trial with an easy conscience. This is the penalty of encouraging primitive methods of administration abroad. So British citizenship outside Great Britain is going to die unknelt, uncoffined and unknown. Except Mr. Keir Hardie and a few others nobody entered even a vigorous protest against this highly un-English measure. Surely British citizenship has fallen on evil times and evil tongues.

143. It is evident that the Rev. Mr. Andrews is still in South Africa, writes the *Bengalee*. The death of his mother has not withdrawn him from the field of his chosen labours. He is there manfully doing his duty to the land of his adoption. The tenderest domestic feelings have been sacrificed by him at the altar of duty. Reuter says that he delivered an address before a distinguished audience on the poet Rabindra Nath Tagore. The Mayor presided. Mr. Merrimen in moving a vote of thanks to the lecturer emphasised the necessity for a better understanding of Indians, particularly of Indian intellectual life. The meeting was organized evidently with the object to prove to the representatives of the white population in South Africa that the Indians are not what they usually regarded them to be, only a shade removed from the Kaffir population of Africa, but that they were an ancient people with a great civilization, and with an intellectual and moral life which would bear comparison with that of the nations of the West. The most significant feature of the meeting was the speech delivered by Lord Gladstone. It was worthy of him and of the traditions of his great father. As the Head of the

BENGALUR,
16th Feb. 1914.

BENGALUR,
20th Feb. 1914.

Government, Lord Gladstone could say nothing that might give vent to his personal feelings of sympathies. But now he spoke out with clearness and emphasis of the intellectual and moral life of our people. He had, he said, made special study of Indian history and had later visited India. He wished more South Africans could go there and, by so doing, rise to the highest appreciation of what the Indians were. They would then think less of India as a country which sends its coolies to the South African coast and would realize that there was in the personality of Rabindra Nath Tagore an intense expression of the imaginative national life. In fact, India had developed, perhaps far above the line attained by some parts of the British Empire in its civilisation and efforts to rise to a higher life.

II.—HOME ADMINISTRATION.

(a)—Police.

HERALD,
13th Feb. 1914.

144. The *Herald* gives prominence to an instance how owing to the want of a little consideration on the part of police officers undue hardship is brought about. The nineteen disciples of Swami Dayananda, who were arrested on Saturday (the 7th February 1914), were ordered on Monday (the 9th February 1914) by the Additional Magistrate, Mr. Wares, to be bailed out on furnishing personal security of Rs. 500 each. The next day, some leading Muktears applied for bail on behalf of all the accused and to this, in spite of police opposition, the Magistrate ordered immediate release. To hasten matters, Mr. Wares, in spite of race-day attractions on the "Maidan," detained his gharry to sign personally the release warrants but they were not despatched to the Jail authorities before nightfall. The accused in conformity to jail regulations, could not be released the same evening. The Jailor informed the gentlemen accompanying the release warrants that if he received them 5 minutes earlier he could let off the accused forthwith. The paper requests Mr. Wares to make an enquiry as to why the release warrants were not despatched with that alacrity which he himself so very kindly showed in favour of the accused. It has been reported that the police exhibited an amount of indifference in the despatch of the release warrants and, if this is so, the officers concerned should be cautioned.

BENGALURU,
14th Feb. 1914.

145. The *Bengalee* remarks that the agitation which has been going on in the Press in this country against the objectionable practice of recording the confessions of accused persons while in police custody, had the effect of bringing the whole question before the Government of India. When a man is accused of any offence the police generally attempt to obtain a confession from him either by persuasion or coercion and once a confession is made the police relax their efforts as regards the finding of independent evidence apart from the confession of the accused person. The question formed the subject of correspondence between the Government of India and Local Governments, and all the papers were forwarded to the Secretary of State. The Government of India in a despatch to the Secretary of State embodied the recommendations that they were prepared to make, and this despatch with enclosures have been presented to Parliament, and all the papers have now been published in this country. The provincial rules in force governing various matters connected with investigation of offences by the police formed part of a general examination in 1911. As the result of this examination the Government of India circulated to Local Governments 'a *précis* of the orders in force on the subject of the procedure to be followed in the production before Magistrates of accused persons who had intimated a wish to confess' and the actual record of confessions by Magistrates. The Government of India particularly asked Local Governments: (1) whether confessions should be recorded at all before the trial commences except in very special circumstances and by the orders of the District Magistrate, and (2) whether if the present practice of recording confessions before trial continued more stringent safeguards against abuse were practicable, and the procedure of recording

confessions could be improved. Possible lines of reform in recording confessions of accused persons were indicated by questions in the House of Commons and discussions in the Imperial Legislative Council. These tended in the direction of the prohibition of all record of confession before trial or a legal instruction that no conviction could be based upon a confession subsequently retracted unless materially corroborated by direct evidence. As regards the first suggestion the Government of India point out that its introduction would involve the cancellation of section 164 of the Criminal Procedure Code which empowers Magistrates to record confessions before the commencement of the inquiry or trial. The opinions elicited by the circular letter of the Government of India show 'the practical unanimity of judicial authority against any prohibition' of recording confessions before trial. Besides Local Governments, whose opinions are summarised, High Courts and Chief Courts, with the exception of the Lower Burma Chief Court, three Judges of the Madras High Court and one Judge of the Bombay High Court are of opinion, that no departure from the present practice is required and confessions before trial should be allowed to be recorded as hitherto. The prevailing note of the Government of India's despatch is confidence in the police, and their methods on the ground, that there has been considerable improvement in the *morale* of the force. The Government expressly deprecate the condemnation of the whole police force as unscrupulous. For a clear understanding of the spirit which pervades the despatch of the Government of India, it is necessary that the following passage should be carefully read:—"There are considerations which deserve to be carefully weighed before the simple expedient is accepted of abolishing the recording of all confessions made before trial, and in dealing with the question we think it essential that it should be approached, not from the standpoint of condemning the whole police force as unscrupulous, but rather with the desire to encourage among the police a spirit of pride in their work, to discourage attempts to substitute confessions for intelligent detective methods and to emphasise the disgrace which attaches to resort to the ill-treatment of prisoners. We believe that this feeling is to be found among the new generation of police to a greater extent than is frequently credited, and our policy should proceed upon its recognition rather than upon an attitude of widespread distrust." That being the keynote of the despatch, it is not to be wondered at that the Government of India have throughout assumed an attitude of sympathy towards the police who are believed to be improving rapidly, and among whom there is much less abuse than was the case before. It may be just as well to remind the Government that even the Legislature did not put much faith in the police. Section 25 of the Evidence Act says:—"No confession made to a police officer, shall be proved as against a person accused of any offence." The English law is very different, for in England a statement made by an accused person to a police officer may be used as evidence against him, and when a person is arrested he or she is cautioned by the arresting police officer on this point. The official and popular views in India about the police force are widely divergent. Fortified, however, with the opinions of Local Governments and Judges, the Government of India do not propose any radical modification of procedure in the recording of confessions. The power, therefore, at present possessed by Magistrates of recording confessions of accused persons before trial will remain unchanged. But the correspondence reveals various suggestions for safeguarding the proper recording of confessions, and these are dealt with by the Government of India in the latter portion of their despatch.

(b)—Working of the Courts.

146. The *Amrita Bazar Patrika* wishes to ask who the District Judge of Faridpur is, whose performance in the shape of a judgment, sentencing three men to transportation for life, was commented upon and set aside by Justices Holmwood and Sharfuddin of the Criminal Bench. Six men had been placed before him for trial on a charge of murder. The assessors found all of them not guilty:

AMRITA BAZAR
PATRIKA.
19th Feb. 1914.

the Sessions Judge, however, convicted three and acquitted the others. And he came to this finding by the following curious process. He began by doubting the evidence of the witnesses and their capacity of identification and ended by finding that all the accused had been satisfactorily identified and everyone of them could be convicted on that identification! But what he did next was perhaps more marvellous. He picked out three of the accused and acquitted them because they were likely to be less guilty and chose three for conviction because they were grey-headed men! So, older people are more likely to commit a crime than the younger ones! Upon this, their Lordships made the following comment:—"If witnesses could falsely identify and implicate three grey-headed men, what was there to assure them that they were not falsely identifying those who were convicted." Perhaps the District Judge disposed of the matter on the half-decree and half-dismiss principle of the old Kazi. The Hon'ble Judge upheld the opinion of the assessors and acquitted the three accused.

(d)—Education.

BENGAL,
14th Feb. 1914.

147. The *Bengalee* observes that the relation between school-boys and their teachers and the local authorities, as indicated by some recent events, gives considerable ground for anxiety. If boyish pécadilloes come to be seriously dealt with as they have been in Sylhet and Utterpara, then education will degenerate into the stubborn repression of life and spirits in our young men. The other day Mr. Stark, the Officiating Inspector of Schools, Burdwan Division, ordered 12 stripes to be inflicted on a boy of 13 of the Bhadrakali Middle English School in the presence of an inspecting officer for having shouted out to him "*Saheb salam*" in a public road. And closely following this incident Sylhet reports quite a tempest in a teapot over a boyish affair which every father of a son daily excuses in his life. Four boys of the Sylhet Government School and another belonging to a local private school plucked some flowers in a garden in front of the Police Superintendent's bungalow on the occasion of the last *Saraswati Puja*. They attracted the notice of the *sahab's* wife who, it is said, ordered a *chaprasi* to catch hold of them. The *chaprasi* succeeded in catching the boy belonging to the private school while the others eluded his grasp. Would it be believed that the boy thus secured was then treated as an offender against the law of the land and placed in police custody to take his trial? He was produced in due course before the Additional Magistrate who found him guilty and ordered him to furnish security of Rs. 50 to be of good behaviour for one year. So the first act of the drama closes with requiring a boy of eleven to furnish security for good behaviour, of which he was supposed incapable, for plucking flowers from a garden on a *puja* day! Then the scene is shifted and we are before the police *sahab's* bungalow to witness the vindication of justice so far as the boys of the Government School are concerned. The Superintendent of Police sent word to the Head Master to punish the boys who had plucked flowers from his garden. The latter as soon as he heard of the unpardonable liberty which a few striplings of his school had taken with no less a person than the Superintendent of Police traced the miscreants and came with them hot foot to his bungalow, cane in hand, and began to humour the offended majesty of the *sahab* and his wife with such a heroic use of his weapon that the piteous cries of the victims ultimately brought the complainants to their rescue. When the Police Superintendent and his wife found that the youngest and tenderest of the offenders would hardly be able to stand the Head Master's standard of retributive justice, they intervened in his behalf and pressed for an alternative punishment. The story carries its own moral. The proverb says that every school opened, means a prison closed. And it is coming to be literally true in India. The Sylhet prison can now be very well replaced by the Sylhet Government School under its present disciplinarian Head Master. The head of an educational institution, running cane in hand, to carry out the behest of the Police Superintendent in his very house, points to an *entente cordiale* between the guardians of the law and the guardians of learning which cannot but have a disquieting effect on the guardians of the boys.

148. The *Amrita Bazar Patrika* remarks that the answer to the question the other day put in the Imperial Council by the Hon'ble Babu Surendra Nath Banarji regarding the future of the Calcutta University, was ominous indeed. If Dr. Ashutosh Mukharji is to be replaced by a paid Vice-Chancellor, that would strike deep at the hearts of the people. Assuming that what Lord Curzon earnestly held forth from His Excellency's place as the Chancellor of the University at about the last Convocation of his time, was the sincere desire of the Government as regards University education in this country, the change implied by replacing the Hon'ble Dr. Ashutosh by a paid Vice-Chancellor, would be absolutely inexplicable. His Lordship, the propounder of principles and policies, laid it down in eloquent and moving terms that the University here—the premier University in India—should be quickened with the high aim and exalting spirit of that original research and deep study which mark the history and life of the European Universities. Can anyone deny that the change which one observes in the ways of the University by the persistent efforts of Dr. Ashutosh is exactly in the direction of original research and profound study? Whether this be a virtuous or a vicious change—the change is there. So assuming that the Government adheres to the principle, so eloquently sought to be impressed by Lord Curzon upon the governing authorities of the University, and has no mind to regard the beginning of an epoch of original research and sifting methods as vicious, the idea of putting aside Dr. Ashutosh appears inexplicable. But it may be said that the efforts of Dr. Ashutosh are not adequate, on account of the shortness of time at his disposal for University duties, the greater portion of his time being called for by the duties of the judicial post he is paid for. As regards the claim of superior efficiency arising from being paid to the efficiency of unpaid work, with the people of India, is an axiom that the quality of education proceeding from mercenary guidance cannot be sound and pure. There is another very great advantage of having an honorary Vice-Chancellor which Dr. Ashutosh Mukharji's Vice-Chancellorship has brought out in relief. It is the cultivation of a feeling of sympathy, affection and oneness between the governing head of the University, and the whole body of University pupils. The present Viceroy in his heart of hearts wants to have some such relationship between boys and their educational guides. Dr. Ashutosh has succeeded in inspiring the student class with unique confidence in him by the suavity of his manners, and by making himself approachable to every boy and listening to his grievance. His doors are open to all. Can such a thing be expected from a paid official Vice-Chancellor, whose principle of action is more likely to be the principle of the rod with all its evil consequences than anything else? In short the removal of Dr. Mukharji from the Vice-Chancellorship will be regarded as a national calamity by the people of Bengal. Such an act will not benefit the Government; it will only cause a deep wound to the whole nation.

149. Such was the title of a lecture delivered by Mr. Fraser Blair, at the University Institute, writes the *Bengalee*. Mr. Blair is a friend of the people of India, and is sympathetic in his attitude towards Indian aspirations. He is himself an experienced journalist and is entitled to speak with authority upon matters relating to his art. The conditions of Indian journalism are very different from those prevailing in England. The Press here is now slowly developing into a power. In England it is the irresistible and the unresisted master of the Government. In England journalism is the high road to fame and distinction. In India, especially in these days, with a Press law such as there is, it is a risky profession which may be attended with the loss of property and even of personal liberty. But there is nothing to complain about in this. English journalism has passed through the same stage of evolution; and in one sense Indians are, perhaps, more fortunate than those who in England worked in the 18th and in the early part of the 19th century for the up-building of the Press. Higher notions of justice prevail now, and it is one of the greatest safeguards of public workers. The present race of Indian journalists are the pioneers; and like all pioneers they must pay the price of their position and uncomplainingly go through their daily toil and ceaseless

AMRITA BAZAR
PATRIKA.
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work, in the hope and perhaps the conviction that they are doing their best for the sake of their country and preparing the ground for others who may find their task easier and may even perhaps reap the fruits of their labours. The two professions in India, honourable and eminently useful, which are the worst paid and entail the hardest work are those of the journalist and the school master. Both are teachers in one sense; with this difference that while the schoolmaster has not the hands of the authorities heavily laid upon him, the journalist even in the most favourable circumstances is more or less an object of suspicion. He is the embodiment of all opposition in this country; and a bureaucracy is never very tender in dealing with its opponents. However that may be, one must take the situation as it is, and try to make the best of it. The paper quite agrees with Mr. Blair in thinking that honesty is the soul of journalism. While it is a paper's duty to voice the public feeling, it is equally obligatory upon it to guide the public mind and conscience to higher and fruitful channels fraught with good to the community. To conserve what is good; to correct what is evil; to counsel with moderation and firmness; to promote the growing national consciousness of the community; to weld discordant elements and promote peace, harmony and goodwill; and stimulate progress—these are the high and varied functions of the Indian journalist in these days; and through many difficulties and obstacles the upward trend of Indian journalism towards the fulfilment of its great mission is unmistakeable.

AMRITA BAZAR
PATRIKA,
19th Feb. 1914

150. The *Amrita Bazar Patrika* remarks that the latest information from

Medical College students' strike
at Lahore.

Lahore shows that the strike of the students of the local Medical College continues. It has just received a copy of an application, which the students have forwarded to their Principal, setting forth their grievances and praying for their removal. They complain that the teaching staff of the College treat the students with utmost incivility, and the natural consequence is, that they fail to command respect even from the menial staff, though the students show the utmost respect and consideration to the Professors. They are not allowed the use of surgical apparatus, instruments, models, etc., nor given a fair opportunity of watching surgical operations and are not even permitted to take home any book out of the library under any conditions whatsoever. They are, moreover, suspected of unduly forcing their attention upon the nurses. Indeed, the situation has become so critical, that even uncorroborated complaints from the nurses against them are taken as gospel truth, while any preferred against the former is regarded as unfounded. The number and amount of scholarships has been reduced this year, to what purpose nobody knows. The system of taking bonds for merit scholarships is peculiar to the Medical College and serves only as a hinderance. Then, it is said, the students brought all these complaints to the notice of the Principal, but he turned a deaf ear to them. The Principal has not yet given any reply to their application. His Excellency the Governor-General and the Lieutenant-Governor of the Punjab have, in the meantime, been wired to. The paper hopes a solution of the difficulty will be arrived at shortly. The complaints of the students are just and reasonable and the Principal should find a solution to the difficulty by removing them.

AMRITA BAZAR
PATRIKA,
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151. The *Amrita Bazar Patrika* observes that the thing which primarily

The health of Indian students.

and vitally affects the physical well-being of the students is the disproportionate pressure and strain on their tender systems by the University examinations. It is an irony of fate that the University, which was started to benefit the rising generation of the country and which has certainly been pursuing this noble aim in its own way, has, no doubt unwittingly, been turned into one of the instruments for crushing all health and life out of them. Already the youths suffer from such health-destroying and life-sapping agencies as poverty, malaria and other scourges in common with the other portions of the population. Born of parents, half-fed and anæmic and bred up on a soil which is the favourite thriving place for all sorts of epidemics, they start life with a handicap such as is unknown to the youths of the other parts of the world. It is then that their educational career commences in right earnest. It generally takes up

the best portion of their life, from the seventh or eighth to the twenty-first or twenty-second year. It is this period that is known as the growing period of a man's life, characterised by the fulness of intellectual and physical life; in other words, the completion of the solid foundation and plinth on which the whole superstructure of the man is to be raised afterwards. But it is exactly at this period that the boy, already handicapped by the causes mentioned above, finds himself face to face with a system of education which serves but to intensify the effects of those handicaps. Before he attains his sixteenth year, his tender brain is well-nigh crushed by a cart-load of books on a bewildering variety of subjects, and the severe demands of the examination on these subjects go on cramping, and damaging the physique in no small degree. This taxing of the brain and cramping of the physique go on *pari passu* with the ordinary debilitating causes which one born in a country like this must have to submit to. So that the candle of the student's life begins burning at both ends at the threshold of his wordly career and this goes on as long as his educational career lasts. The result is that the products turned out by the Universities, though counting among them some scholars of great eminence and the finest intellectual calibre, are, in the main, physical wrecks. Their finely developed brains are, alas, encased in shallow, attenuated frames, wanting in youthful vigour and vivacity in which dyspepsia, insomnia and malaria struggle for mastery—not to speak of the direr scourges as tuberculosis and the like. If there are some few who are lucky enough to escape this general havoc, it is not because of, but in spite of, the system in vogue. In the paper's opinion the first step that should be taken by the authorities to ensure success in the direction considered should be the appointment of a Committee, mainly non-official in character, constituted of the pick of the veteran Indian members of the different Indian Universities, and, with a strong element of medical experts among them. Let the Committee be sent about the different parts of the country, examining the students of the different schools and colleges, inquiring into their modes of life, their daily routine, the hours they have to spend in preparing for their examination, the food and raiment their parents or guardians can afford to provide them with, the health of the villages or towns they live in and so forth, and they will then be told a tale that will simply stagger them. On a modest estimate, the youth has to spend twelve out of the twenty-four hours for the purposes of his University examination. In return, what is it giving them? Why, to some a smattering of education, mostly foreign, to others a few alphabets after their names with a knowledge which is good in its own way but which ill fits them for the hard fight which is in store for them and, lastly, a constitution that marks them out a failure in the arena of life's struggles. There are, as already said, exceptions, but they rather prove the general rule. And it is this vast and serious responsibility of the University that the State is going to take, unasked, upon its own shoulders! The University, with all its faults, has still some popular and indigenous element in it and may be expected to bring to bear a genuine sympathy for the students and a first-hand knowledge of their difficulties in the carrying out of all educational reforms. But the State seeing with nought but official eyes and hearing with nought but official ears, can scarcely claim that much. We wonder if it has seriously attempted to realise the magnitude of the responsibility they are going to undertake. The first duty of such a Committee then, should be to devise a system of examination, that will, while efficiently testing the knowledge of the examinees, operate with the minimum of hardship on their delicate and debilitated physique. The dreadful system which makes one single final examination the sole arbiter of their academic destinies, should, by all means, be abolished. This robs their tender constitutions of half the sleep and appetite and almost all the recreation necessary to keep the average human being in health. Even if all the toil and trouble of the anxious and overworked examinee be crowned with success, it means a success purchased with more than its proportionate price of life-blood. If it ends in failure, it means an addition of the bitterness of disappointment and discontentment to physical exhaustion. Such a system, then, deserves to be replaced by one which is less dangerous and more rational, and it will not be difficult to devise a suitable scheme, if the proposed Committee give their whole heart to the work.

AMRITA BASAR
PATRIKA.
20th Nov. 1913.

152. If the present system of education is undermining the health of students, the *Amrita Basar Patrika* goes on to say, so is also the insanitary condition in which they have to live. Why is consumption so prevalent among the urban population in Great Britain? It is because they cannot breathe fresh air. That is the case in this country also. Forty or fifty years ago when the vast majority of the people lived in villages, and not in towns, consumption was very rare amongst Indians, but it is now growing apace. It is now cured by an open-air life anywhere. There should be thus ample provision for open-air schools for children as in Germany and other Western countries, as well as special sanatoria for students, teachers and Professors. Indeed, next to the simplification of the examination system, this is one of the most important educational reforms that should engage the serious attention of the authorities. There should be sanatoria in specially selected healthy places for the exclusive use of Indian students and those engaged in teaching them. Let students who are broken down after an examination or illness or those specially selected after periodical medical inspection be sent to these sanatoria to recoup their health, at nominal or no charges, the expenses to be borne by the Department of Education. Facilities should be given to these students to stay there with their guardians or relatives or friends. During holidays and vacations also, all students should be entitled to spend at least a part in such health-resorts. Similar privileges should be extended to the teachers and Professors. These are the broad lines on which these sanatoria and open-air schools should be started—the details may be filled in afterwards by those immediately entrusted with the execution of the schemes. The question of cost should not stand in the way. For, in the first place, it means the life and death of the future citizens of the Empire. If by spending money liberally, these future citizens can be saved from the effects of the disastrous evils which are now turning them out so many wrecks and cripples at the threshold of their career, and at least normal physical development at the most important periods of their lives be assured to them, then all this money shall have been well spent. Secondly, the number of educational officers holding practically sinecure or needless posts may be abolished or reduced and considerable saving effected. It ought to be borne in mind, that the King-Emperor graciously awarded, as one of the boons pronounced by His Majesty during his late Indian visit, half a crore for the educational needs of the country. This money could not be spent to better purpose than in the direction indicated. To spend it, instead, in indenting a lot of princely-paid teachers and inspecting officers will be, in the paper's opinion, not only making an indiscreet use of a grant so nobly conceived, but losing a golden opportunity for the real improvement, physical and otherwise, of the lot of our students. The imported European teachers and Inspectors, however eminent and efficient in their own way, will never be able to enter into the vital interests of the students with sympathy and whole heart, and the result will be that, when much of the splendid grant will be used up, the solution of the real problem will remain exactly where it is. Let all India's public men and organizations, all congresses and conferences, systematically and zealously harp on these vital needs of the students and let them not rest quiet till reforms like these become *fait accompli*.

BENGALURU,
20th Feb. 1914.

153. The *Bengalee* remarks that the Intermediate Examinations of the Calcutta University will commence on the 15th March. This is the quinquennial—the year when small-pox epidemic will come upon Indians as a visitation, and already there are signs of it abroad. One is constantly hearing of students laid up with small-pox and measles. In view of this state of things may it not be suggested that the postponement of the examinations till after the month of March which usually is the worst month for the epidemic?

(g)—*Railways and Communications, including canals and Irrigation.*

HERALD,
18th Feb. 1914.

154. The *Herald* writes that a Committee is at present enquiring how to remove the congestion both in import and export trades in the port of Calcutta. Various suggestions have been made and some of these could be recommended, whether it is the

Calcutta and Chittagong.

building of fresh jetties near the Eden Garden or elsewhere, or the removal of the import trade to the Docks. The Grand Trunk Canal will also receive due consideration, and ultimately a very large scheme is sure to be taken in hand by the Government at a considerable outlay. The jute trade which forms a considerable portion of the inland imports at the port of Calcutta from Eastern Bengal is coming in for much attention and there is a proposal to shift it from Hatkhola to some other place. Like jute there are great many other articles which swell the inland import trade of Calcutta from Eastern Bengal and Assam, while the exports to this area from Calcutta is also considerable. This is a fit occasion when much thought is being given towards improving the port facilities in Calcutta, to draw attention to the fact that much of the congestion specially with respect to the import and export trades of Calcutta might be removed by their diversion elsewhere. And the paper would also draw prominent attention to the fact that such a diversion is not only easily possible but would prove of profit to those who handle these trades and ultimately to the people of the country. First speaking of the jute trade, it is a well known fact that by far the larger portion of the area where jute is sown is much nearer to Chittagong than Calcutta. With respect to other articles comprising the inland imports to Calcutta from Eastern Bengal and Assam, the same thing may be said with equal truth. Among these articles are tea, rice and to some extent cotton, as well as other commodities. All these articles can with much greater ease and profit be handled at the port of Chittagong. On the other hand, the inland exports to Eastern Bengal and Assam from Calcutta, in the majority of cases consisting of foreign imports to the port of Calcutta, can very well be got through the port of Chittagong. Such a diversion, one can easily perceive, would remove considerable portion of the congestion at the Calcutta port. For it is well-known what a large amount of business is done with Eastern Bengal and Assam by the Calcutta merchants and how there is every year a phenomenal rise in such business. The Committee now enquiring about the ways in which the facilities at the port of Calcutta are to be improved may not, of course, find the consideration of the above point within its scope, but the Government in dealing with the recommendations of the Committee have to view the whole question from a different stand-point. The paper urges upon the Government to note this, as there is too great a tendency to centralise everything in Calcutta. It does not in the least grudge the great city its due improvement. In Calcutta's advancement every Bengali has cause to feel proud. But that is no reason why other means than what is associated with it or proper development of other places should not receive due consideration. Unfortunately, however, the attention of the Government has almost been monopolised in one direction up till now, whether it has been communications or any other facilities to the people of the country.

(h)—General.

155. The *Mussalman* remarks that the manner in which the claims of Muhammadans are overlooked in almost all public offices seems to show that the Muhammadans are under a ban. The idea that they are now forming in this connection is that in order to enter a Government office a Mussalman must come up to the prescribed standard, but for non-Muhammadans the question of necessary qualifications scarcely arises. Non-Muhammadan candidates who have never even able to enter the portals of any University are given preference; while the superior claims of qualified Moslem candidates are wantonly disregarded. In cases where the qualifications for an executive service have not been defined, it is hardly possible for a Muhammadan to get an appointment for various reasons, one of which is that in that case it depends upon the officer making the appointment, and his *right hands*, to pronounce on the candidate's fitness for the post. In such cases even the equal educational qualifications and respectability of a Moslem candidate are not generally sufficient for the post, though the Muhammadans ought to have preference in such cases, until the number of Muhammadan employees in Government offices

MUSSALMAN,
13th Feb. 1914.

be proportionate to the population. In almost all branches of Government service Muhammadans are very few, excepting, of course, the menials. Would it be too much for the community to expect a better state of things? In December last, a vacancy occurred in the Calcutta Income-tax Assessorship and it is kept as such till now. Out of nine assessors in the city, only one is a Muhammadan. May not it be hoped that this vacancy will be filled up by a Mussalman, if of course the Mussalmans are not under a ban?

MUSSALMAN,
13th Feb. 1914.

156. Mr. Zafar Ali Khan, editor of the *Zamindar*, in the course of his long letter to the press, writes the *Mussalman*, about the confiscation of his press and the fatal

An offensive remark.

blow thus given to his paper, mentions only three "independent Moslem papers left in India to carry on the vigorous policy of Moslem development under the British flag," and thus insinuates that all other Moslem papers in this country are not at all independent. The *Mussalman* regrets that its friend did not hesitate to make such an incorrect and sweeping remark and thus offend his brother journalists of the Moslem faith, who are vigorously carrying on their work, unmindful of any official frown or favour and, moreover, who are now deeply deploring the calamity which has befallen the *Zamindar* and trying to help it in whatever way they can. It is an irony of fate that some of those journalists who, to avoid official displeasure, expressed their whole-hearted approval of the Cawnpore Mosque settlement and most illogically changed their policy in connection with the mosque, should be considered independent, while those, who stuck to their principles and courageously said that the settlement was not in conformity with the Muhammadan law on the subject, should be considered toadies and sycophants. Even the *Zamindar* changed its policy after the Cawnpore settlement, and there are people who say that its present punishment is the penalty for that sin. It is a pity that Mr. Zafar Ali Khan, who often remains away from India and is not therefore quite in touch with all that happens in this country, should have made a remark so offensive to his Moslem fellow-journalists.

AMRITA BAZAR
PATRIKA,
17th Feb. 1914.

157. The *Amrita Bazar Patrika* remarks that since its comments made

The Indian clerical staff in Government offices.

on the 1st October 1913, on the arbitrary arrangement made in the office of the Deputy Accountant-General, Post Office and Telegraphs (Postal Branch), Calcutta, it understands, there has been no change in the deplorable state of affairs and the poor clerks are suffering as much as ever. By the recent arrangements, about 90 men were deprived of their dues by the superior officers only to favour those, who are in their good graces. It so happened that a passed candidate whose claims were passed over on behalf of a favourite appealed to the Deputy Accountant-General. The result was, the name of the said favourite was struck off and preference was given to the actual senior! The aggrieved, it is understood, have memorialised to His Excellency for the injustice done by the recent arrangement. The paper trusts the Government will be pleased to take suitable action to redress the long-felt grievances of these unfortunate clerks. One of the complaints of these clerks is, that the pay they now receive is very meagre. Besides this, privilege leave is denied to them, even when sufficient leave stands to their credit. For instance, one was granted leave on private affairs, although full three months' privilege leave was to his credit. One applied for leave for his own illness and submitted a medical certificate from Lieutenant-Colonel R. L. Datta, I.M.S., which has not been accepted but has been forwarded for countersignature. Another was treated as absent without leave. It is requested that the authorities should enquire into the matter and pass such orders as they think fit to put a stop to these vagaries and entitle the men to the acting allowance like the members of the Sub-Account Service Establishment in these hard days of scarcity.

INDIAN MIRROR,
20th Feb. 1914.

158. The *Indian Mirror* remarks that the appointment of Mr. Charles

Mr. Charles Henry Roberts as Under-Secretary for India.

Henry Roberts, M.P., for Lincoln, as Under-Secretary for India, in succession to Mr. Montagu is a most agreeable surprise to the Indian public. Mr. Roberts is well-known to the people of this country, as a keen supporter of the Temperance movement. He is warm-hearted and full of sympathy for liberalising movements. It will be remembered that in the Indian Budget debate of 1912, he moved a resolution suggesting the abandonment of the

opium revenue by the Government of India and of the present system of licensing liquor shops in India. The resolution was, however, lost. Mr. Roberts was closely associated with Mr. Caine and other pioneers of the Temperance movement, and has many enthusiastic admirers and friends in India. He is still on the better side of 50, and possesses great capacity for work. He is the son of the Rev. A. J. Roberts, late Vicar of Tidebrook, Sussex; and his wife is the daughter of the ninth Earl of Carlisle. He was educated at Marlborough College and Balliol, and was a Fellow and Tutor of Exeter College, Oxford. Mr. Montagu's mantle has thus fallen upon a most worthy successor.

III.—LEGISLATION.

159. The *Mussalman* observes that it is a matter of extreme regret that the Government of India could not see its way to accept the resolution moved by the Hon'ble Sir Fazlulbhoj

Conciliation Boards.

Currimbhoy, in the Imperial Legislative Council, the other day, which proposed to recommend to the Governor-General in Council the appointment of a Committee consisting of Hindu and Muhammadan members of the Supreme Council for the preparation of a scheme for the formation of Conciliation Boards at every important centre, on the model of Municipal Boards, composed of Hindu and Muhammadan residents of the locality, with statutory powers: (1) to arbitrate in all cases of differences between the two communities relating to the time, place and manner of the observance of their respective religious and social ceremonies, (2) to take necessary action for the prevention of violence and riots connected with such observance, and 3) to adjudicate upon the nature of premises proposed to be acquired by public bodies or companies and claimed by either Hindus and Muhammadans as places of public worship. The object which the mover of the resolution had in view is obvious and it is a great pity that such a motion was opposed by Sir Reginald Craddock on behalf of the Government. It was a move in the right direction and that it was supported unanimously by the non-official Indian members goes to show that the country, as a whole, eagerly wanted what was proposed in the resolution. In moving it, Sir Fazlulbhoj very ably discussed the question from various standpoints and attempted to show how the scheme was a workable one. If, however, Government thought that it was not workable, one finds no reason why the principle underlying the motion should not have been accepted. Sir Reginald Craddock in opposing the resolution observed that it would not be possible to take away the statutory duties of the Magistracy and bestow them on the proposed boards. That is exactly what the resolution wanted, and if the Government could not concede that, the matter ended there, and Sir Reginald need not have given any more arguments (rather plausibilities) against the measure. By accepting the resolution, even in a modified form, Government would have been relieved of a great responsibility of deciding cases of religious disputes between Hindus and Mussalmans. Under the present circumstances, Government, at least the courts of law established by Government, has to decide such cases and the decision in every individual case must be in favour either of the Hindus or of the Mussalmans and naturally the party adversely affected by the decision is dissatisfied, either rightly or wrongly. If the decision of such cases were entrusted to boards consisting of equal number of Hindus and Mussalmans as proposed by Sir Fazlulbhoj, that would have been more acceptable to the parties concerned except under exceptional circumstances, and the Government too would not have run the risk of appearing to show any partiality to one or other of the parties. The proposal ought to have been welcome to Government, but unfortunately the Government of India took a view, the soundness of which is not understood. Sir Reginald Craddock said that if the heads of the two communities concerned could arrive at agreements, they needed no formal constitution or statutory powers which could not give them that agreement, the one thing that is needful. The *Bengalee* has very aptly observed in this connection: "On a parity of reasoning it may be argued that as every responsible member of a community recognises the sacredness of individual life and property, then why this incubus of a government on a civilised society. Passion and prejudice still

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13th Feb. 1914.

play such a predominating part in the affairs of men that the element of compulsion cannot be altogether done away with." The *Mussalman* is afraid Sir Reginald Crandock lost sight of this and brought forward an argument altogether untenable. The paper hopes, however, that its representatives in the Imperial Council will not allow the grass to grow under their feet and will bring forward similar resolutions again and again until the principle at least is accepted by Government.

BENGALUR,
16th Feb. 1914.

160. The Bill for the protection of minor girls is welcomed by public opinion, remarks the *Bengalee*, and generally speaking both in the Council and out, it has received a large measure of public support. It is the rescue provisions that are giving trouble. The feeling of the orthodox Hindu community is that a rescued minor should be made over to the custody of a suitable person professing her religion, that at any rate if made over to a person of a different religion, guarantees should be given that she should not be converted to any other religion before she has attained the age of majority. What is apprehended is that if the law provided that the minor might be made over to any one professing a different religion, a door would be flung wide open for their conversion to Christianity. The experience of the past in times of famine confirms this view. The solution of the difficulty would be in the Government opening rescue homes, or subsidising such homes when opened by Hindus and Muhammadas for the protection of rescued minors of their religion.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

HERALD,
12th Feb. 1914.

161. The *Herald* remarks that with the gradual decay of the Dhaleshwari river, the sanitary condition of the vast tract of the country which is watered by it, has much deteriorated last year, cholera in an epidemic form ravaged a portion of the Manikganj subdivision. Want of good drinking water was the main cause, and His Excellency the Governor has been graciously pleased to grant a suitable amount of money, on the recommendation of Mr. L. Birley, District Magistrate of Dacca, for the excavation of wells in the affected parts. But it is a mere drop in the ocean. Thousands of such wells would be necessary to remove the want of drinking water which was supplied by the Dhaleshwari and its numerous branches. There are other tracts of the same subdivision which require more urgent attention in this direction. The innumerable rivers and *khals* having silted up, the natural drainage of the country has so much deteriorated that malaria in its most virulent type broke out throughout the whole subdivision of Manikganj and carried away hundreds of people. The supply of quinine fell short and in a country where medical aid is not at all easily available, people died without any medicine. The river with its branches is the only means of communication in the western part of the district, but this year owing to drying up of rivers, trade and commerce in these parts have come to a standstill. Even food-grains cannot be imported, as boats cannot ply on account of the shallowness of the water in the river. Consequently in this season when there are import and export of grains, people of Manikganj are suffering from scarcity and high price. Communication by steamer has become more troublesome. The River Steam Navigation Company's steamers of even the smallest draft, can ply only up to a certain point and that also with difficulty. It is not unusual that steamers with passengers go aground almost every day to the great hardship and sufferings of those on board. The Government and the Railway Board would not hear of a railway line through these parts for fear of "powerful interests." But the state of communication is a scandal and reproach to the Government. It is not much to say that this part of the country has no means of communication befitting a civilised country. One is convinced of this, if it is taken into consideration the time necessary for and the means of a journey to Manikganj. There is no way for boats or steamers of the shallowest drafts to ply. There is only the District Board road, but that is also in good condition only up to a certain distance. Of course the Government has ordered to make it fit for wheeled traffic. But it will take quite a long time to have this done. Nearly two

days are necessary to reach Manikganj from Dacca. The paper remarks that there is huge negligence in attending to the means of communication of this part of the district, and it is hoped that it is not too late to take steps to rectify it. No money or labour ought to be spared to open up the part of the district by railway lines, and that Lord Carmichael in not making the tour to Dacca merely attending some social and ceremonial functions without taking steps to meet local grievances of such high magnitude.

162. The *Indian World* observes that the river courses of Bengal demand greater attention from the Government than they do at present. In this province they are not only the medium of communication, but also play an important part in the sanitary well-being of the people. The spread of malaria is chiefly due to the silting up of rivers which, by obstructing the natural drainage system, creates a breeding-ground for mosquitoes. In the remote interior, the difficulty in communication arising from this cause is becoming a problem of considerable gravity. At the present moment, the silting up of the Dhaleshwari river in Dacca at its source has become a cause of great hardship and danger to the people. The Government is very keen on the matter of railway extension. But it has also a serious duty to the people of this province whose very existence is threatened by the collapse of its river system. A Committee was appointed some time ago to consider this question and the public are absolutely unaware of what has become of its report. The Indian element was very inadequately represented on this body, and the Government ought to bear in mind that there are others, besides the English steamer companies, whose interests are vitally affected by the conditions of these rivers.

INDIAN WORLD,
14th Feb. 1914.

VI.— MISCELLANEOUS.

163. The *Bengalee* remarks that the whole community and specially the students have been greatly stirred over Snehalata's self-sacrificing protest against extortionate dowries. The Hindu marriage dowry system Not a day passes but the paper receives at least half-a-dozen letters containing eminently practical suggestions for putting an end to the wicked custom of compulsory dowry. It is, indeed, encouraging to notice that the students are taking solemn vows to refuse dowries on the occasion of their marriage unless voluntarily given. The journal knows the stuff Indian students are made of and fully believe that most of them will prove as good as their words. But a "Happy father-in-law" has brought it to notice that the canker of selfishness has entered a section of the student community. The correspondent advertised for a bridegroom for his daughter in the *Bengalee*, and the 72 young men who replied to it demanded handsome dowries in their applications for prosecuting their studies in Europe and America. This ought to cause a searching of hearts on the part of the students before they take the irrevocable step of making any solemn declaration. It is quite possible that even if the current contagion of selfishness had spread over a section of young Indians the heroic death of the girl Snehalata has now cleansed their hearts. In any case they must make sure that the inspiration brings about an abiding change in their moral nature and does not produce only a temporary enthusiasm. Another suggestion which is worth consideration is that of visiting social ostracism on any priest who will officiate at a marriage stained by this wicked practice. If the conscience of the community has been actually stimulated by the girl's martyrdom, child marriage and compulsory dowries will soon die a natural death.

BENGALUR,
20th Feb. 1914.

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11, CANAC STREET ;

CALCUTTA,

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